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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

JUNE 20 to JULY 19

Healing: I am vitalized with words of strength and health, and all is well.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: All my thoughts and words proclaim prosperity, and the manifestation is swift and sure.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

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Health and Prosperity

BY CHARLES FILLMORE

WE ALL have a dual body: the material body and the psychical or soul body, erroneously called the spiritual body by spiritualists. The psychical body is apparently a counterpart of the physical body and experiences all the joys and sorrows of its material expression. The psychical body is the vehicle through which the Spirit or I AM man reaches and moves the physical body. This psychical or soul body is the seat of sensation, which it translates to the physical. All feeling originates in the psychical, consequently sensations of all kinds arise in that realm of the mind. The psychical body radiates an energy that can at certain times be seen as a light or aura surrounding the physical, especially about the heads of those who think much about Spirit. This is also called the mind body, where ideas first take form and shape. It is also the storehouse or memory of all experiences the individual has had or ever will have. On one side the psychical body is related to Spirit and on

the other to matter. When the I AM or Spirit in man is dominant the psychical body becomes illumined and the face shines with spiritual light. If the interest of the I AM is centered on earthly things the soul or psychical body sends its forces down into matter and the body of flesh develops and is dominated by matter.

Through the psychic body man is related to the natural world and can develop control of the etheric forces. Man's thoughts individually and collectively move upon and change the character of nature, and we are therefore responsible for her smiling countenance or her angry storm of destruction. Nature is the elemental Garden of Eden in which man was placed and told to "dress it and to keep it." The God of peace and love gives us authority and dominion over all nature, and whatever we decree comes to pass in her domain.

It is in this divine-natural realm of the soul that we find the law by which we manifest perpetual health when we give it the opportunity of expression.

God gave man a mind that intuitively recognizes harmony and health as natural and as the only standard of right living. Yet in his innate freedom man can recognize this perfect law and follow it or he can carry on in his own way and suffer the consequences. Our Scriptures relate in allegory that man chose the latter way and that we are suffering from the result in the form of sickness and death. Jesus taught the right observance of the law and not only defined right living but lived it.

In periods of intense interest and enthusiasm man does not realize the separation between psychical body and the flesh body in what is called death. The I AM goes right on using its faculties in the psychical body

after it has been separated from the body of flesh. This occurs most frequently where the tragedy of sudden death has occurred under circumstances of intense excitement as in murder or battle. In this manner we account for the haunted house and the phantom soldier or battalion. In the first World War there were stories of whole battalions continuing to fight after they had been killed. In this war the phantom soldiers are reported marching and fighting with their comrades after they have been officially reported among the dead. In the Kansas City Star is an account of Corp. Marshall Dickerson of the French Foreign Legion, an American soldier of fortune and a newspaper man. His comrades say they saw him fall in a battle of machine guns, and he was reported among the dead; yet he has been reported seen fighting at least three times since.

It is easy to explain all this as the work of the imagination under great excitement, but like experiences have been recorded ever since the appearance of Jesus before His disciples after His crucifixion, in Macbeth, in Hamlet, and in other literary works, and in everyday reports of human life since the dawn of history; so we must concede that they are based upon fact.

Those who are spiritually developed can plainly see the psychical body interlaced in the nerves, tissues, and cells of the physical body, so to them it is no mystery. But its proof to those who function wholly in the physical is a problem. To the millions who have identified themselves with the physical man this material world has become the only reality and its people are mentally bound to it as the miser is bound to his gold. They have projected their soul substance in the direction of matter until it has materialized the whole man. Others have thought about soul as real and the

source of life until it has become quickened and strengthened with a larger degree of life than those who are earth-bound. But neither of these have fulfilled the righteous law of living, which is the identification of both soul and body with Spirit, the source and animating energy of all existence.

Through the understanding that he is primarily a spiritual being man can educate his soul until it will carry out in body every idea he proposes. If he wants health all he has to do is to think health persistently and powerfully. His soul will then take up the thought, form it in consciousness and project it into body according to the intensity of the thinker. A weak thought of health will produce a weak manifestation while a powerful thought of health will produce a strong vigorous manifestation. "As he [man] thinketh within himself, so is he." Unbounded confidence in the power of God to heal is projected outward and miracles of healing result. The multitudes that followed Jesus and witnessed His demonstrations of Spirit power built up for Him a mighty battery of vitalizing force, and His healing ability was increased mightily. It is true Jesus had an initial hold on God-Mind beyond that of any man who ever lived, but the same law of spiritual life governed in His works as governs in the works of all persons who adopt like methods. When my mind is stayed on God and I proclaim,

"I am vitalized with words of strength and health, and all is well."

I stir to action the obedient spiritual ethers and all the latent forces that make for health are marshaled on the side of vigor and vitality. The initial idea has its fount in the Spirit; from there it takes form as a thought in the soul, and thence it flows in words that ripple

through the body as physical energy and life.

The same general law holds good in proclamations for prosperity. All things visible are in etheric solution in the invisible; their precipitation depends upon the mental poise of the operator. If the mind is poised in Spirit the vortex of the whirling electrons is to heaven, while if the contrary is true the energy oozes away and but a frozen residue remains.

The spiritually educated avoid all thoughts that bind the soul to matter or material conditions. Do not let the negative tendencies of your own mind or those about you bind you.

In his wisdom Job said:

"Thou shalt also decree a thing, and it shall be established unto thee . . .

When they cast *thee* down, thou shalt say, *There is* lifting up."

Spring Morning

By Pauline Tyson Stephens

Shadows lifting on the highways,
Sunlight peeping on through byways,
Furrows stretching 'cross the fields
Ready to prepare their yields,
Grass-green carpets on the leas,
Songbirds nesting in the trees:
All these springtime scenes of earth
Proclaim the God that gave them birth;
And all my heart, like scenes of spring,
Is bright with hope's new blossoming.

Doorbells

BY KATHLEEN W. WELCH

HELEN CRANE sighed in exasperation. There was that doorbell again! Three times that morning already she had wiped her hands to go answer that bell. And so much to be done! A frown of irritation on her face, she threw down her towel and hurried to the door.

On her doorstep were two women, one a neighbor, the other a stranger to her. Mrs. Smith was smiling apologetically. "I know you must be busy," she said; "but I wanted you to meet my friend. She landed here from Europe a few days ago, and is on her way to relatives in Canada."

"Come in, come in," Helen invited, as she led the way into the sunny living room. The feeling of irritation persisted. All that ironing to do before Jack and Mary came home for lunch! "Sit down, won't you?" For the first time she looked directly in the strange woman's face. What she saw there so startled her that momentarily she forgot everything else. A white, drawn face, filled with a haunting fear, yet as she looked, a sort of wonderment seemed to be filling the stranger's dark eyes. It was a difficult look to interpret, and almost mechanically she found herself saying: "I suppose you find everything very different here in this country. Do you like it?"

That puzzled, almost incredulous look still in her eyes, the woman answered in good English but with a slight accent. "Like it? Oh, yes, indeed! It's wonderful, so wonderful, it's hard to believe. It's so different!

You see, there's nothing to fear." The white dread in her face gave way for a moment to a look of dawning hope. "My friend here has taken me to the homes of several of her friends. When they answered the doorbell, there was such a difference!" At Helen's somewhat bewildered look she continued, "You see, in many countries in Europe today, when one's doorbell rings, it may mean arrest and imprisonment. Always there is that possibility, that dread. It hangs over one day and night. Here a doorbell rings and it means a friend or someone from the store. It must be wonderful!"

As Helen looked into those eyes which had seen so much misery and suffering she felt a hot flush of shame. When her doorbell rang, it had been anything but wonderful to her! After her visitors left Helen returned thoughtfully to the kitchen. Ironing temporarily forgotten, she sank down into her rocker. Her visitor's words came back to her: "Here a doorbell rings and it is always a friend. It must be wonderful!" Again she had that ashamed feeling. Suppose she had been one of those unfortunates in Europe living in fear and dread, doors locked, shutters drawn, not knowing what moment her dear ones might be dragged away from her! Oh, how grateful she should be to be living in a land of freedom and of friendly doorbells!

Some time later she was talking with her neighbor Mrs. Smith. Asking after the refugee, she was told that all was well with her. She had joined her relatives and was learning to find happiness and peace. Helen told her friend of the lesson she had learned that day of their visit to her. "Since then," she said, "I have really tried not to get impatient, but you know there are times when it does bother me so. There is so much to do here, and just when I'm at my busiest that old bell

will ring and I'll have to leave everything."

Mrs. Smith smiled understandingly. "I used to be that way myself," she confessed, "but I look at things differently since I have been studying Truth."

"Truth? Oh, like the magazine you left here the other day, the one with the article in it about 'expecting good'? How on earth does that help you with doorbells?"

"Well, it's this way." Mrs. Smith's kindly smile shone out again. "It's a case of knowing what your work really is, just what you're busy at, and of knowing who it really is that rings your doorbell." She had to stop and have a hearty laugh at Helen's dazed look. Sobering, she continued, "You see, my dear, we so often lose sight of the fact that our Creator put us here for one reason only: and that is to learn the best way to be about His business. We get completely swamped with what we believe to be our duties, our tasks, our responsibilities—yes, our doorbells! In reality we have only one task, that of learning to understand and to cooperate better with this Spirit of good which is ready and waiting for an opportunity to work and express itself through us."

Helen looked thoughtful: "I think I'm beginning to see what you mean. I've been too self-centered, fussing around in my own little world. Why, that refugee saw how much I had to be grateful for, when I hadn't seen it at all!" The perplexed frown returned. "It's difficult though to associate scrubbing, washing, and ironing with your idea of God's expressing Himself through us."

"Not if you look at it this way," Mrs. Smith explained. "We are taught in Truth that everything in this visible world is the symbol of an idea in the in-

visible—in the mind of God. For instance, orderliness is a divine idea; so is cleanliness and all harmonious conditions. These perfect conditions are already complete in mind—in 'the kingdom of heaven'—and our work is to 'uncover' these ideas by expressing them in our everyday life. Now do you see that, consciously or unconsciously we are always about our Father's business? The big difference is that those who do their work unconscious of the spiritual meaning back of it often get tired, fretful, irritated, and discouraged, while those who consciously work hand in hand with the Father find their work progressing smoothly and harmoniously and are happy in it."

"Yes, I think I see," Helen said; "but isn't there some place in the Bible where is told the story of the two sisters Martha and Mary, and didn't Jesus praise Mary for listening to His words rather than helping Martha with her housework?"

"Well, you have it partly right. Let's see just what it does say and what we can learn from it." Mrs. Smith reached over and took the Bible from the table beside her. "Here it is, in Luke 10:38-42: 'Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving.'

"Let us stop here for a moment and see what Webster has to say about the word cumber." Looking up the word in the dictionary that Helen handed to her, she found it meant to trouble, to harass, to perplex, to hinder, to embarrass, to rest on as a troublesome or useless load, to burden uselessly. "Does that sound as if Martha were finding joy or a peaceful happiness in

serving her friend and Master? But let us continue with the story. 'But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.' Here again we have an insight into Martha's attitude of mind. 'Dost thou not care that my sister hath left me to serve alone?'

"If Martha had developed a realization of her partnership with the Father, as Jesus so clearly recommended; if she had understood that she need never work alone, that Spirit was ever ready and willing to think, organize, and work successfully through her as its instrument, she would have been better able to understand the words her Master then spoke to her: 'Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.'

"If Martha had had Mary's understanding of the presence and power of Spirit, of the close relationship existing between the Father and His child and His child's work, she would have rejoiced in her sister's opportunity to learn more of this great truth. She would have known that the best way to please Jesus was to do all things with the utmost simplicity, and she would have felt no sense of burden; for she would have known that the responsibility was God's, not her's, and that all she had to do was to hold herself in readiness as a joyful, free, willing instrument of Spirit."

"Oh, I understand so much better now," Helen said. "But tell me, what did you mean about the people who ring the doorbell?"

"Well, my dear, if you believe that the Christ is present within you and me, then you must also know

that He is present within every other person that you contact. It is the high privilege of students of Truth to be ever on the alert to recognize and uncover this Christ presence; to call it silently forth and bless it and praise it at every opportunity. Every time your doorbell rings it is giving you another opportunity to meet and silently praise this invisible Christ in your fellow man, and also to diffuse once again Spirit's love, friendship, and good cheer to the person at your door. How very grateful we should be, not only for the freedom that democracy gives to every man, woman, and child in this dear land but also for this truth which teaches us to know our fellow man for what he really is: a potentially perfect image of his Creator."

Helen sighed. "That's a beautiful idea. If only——"

"Hush, dear. Listen to what Emerson says: 'Belief and love,—a believing love will relieve us of a vast load of care. . . . We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word.' Drop worry, anxiety, and indecision; identify yourself with Deity—which is omniscient Mind. And remember what the Master said: "Come unto me, all ye that labor or are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

As her voice died away the silence was broken by the ringing of the doorbell. The two women looked at each other. Helen rose, a welcoming smile in her eyes. "I go to meet my good!" she said. Mrs. Smith nodded in approval. All was well! Spirit was in charge, and another corner of the kingdom of heaven "at hand" had been uncovered.

Malnutrition

BY ALMA V. MAWSON

FOR THEIR PROPER maintenance the body cells depend upon the food that we put into the stomach. We cannot eat just anything and everything; our diet must contain the elements of which our body is composed if we are to be healthy. Merely to have our stomach full is not the main requirement. Suppose we filled it with excelsior. The body would not be nourished a particle, because there is no food value in excelsior. Soon we should be suffering from malnutrition, which brings with it all manner of sicknesses and deformities.

Today the average individual knows something about bodily malnutrition and what foods are necessary to prevent it. But what about malnutrition of the soul? Is the average person conscious of the fact that the invisible man must also be fed a well-balanced diet?

The soul receives its nourishment from the mind. In other words, the thoughts we put into the mind bear the same relation to the nourishment of the soul as does the food we put into our stomach to the nourishment of our physical body. Have you ever realized that?

When the mind is filled with negative thoughts—excelsior—the soul, the invisible man, becomes shriveled and sick.

Soul hunger is just as detrimental to our health as body hunger. Often we recognize the existence of this undernourished condition within ourselves without being able to explain just what it is. We feel restless and dissatisfied, subconsciously aware of some indescribable

lack. Life, we feel, is not as complete as it should be. Usually we believe this is caused by our lack of worldly goods. Have you ever thought that there could be such a thing as malnutrition of your soul and that no matter how much physical wealth you might accumulate, you would still suffer from lack of this invisible—and free! —kind of wealth? If an abundance of physical goods and services were all that is required to complete one's happiness, why are wealthy people ever unhappy and discontented? No one can be truly wealthy until the God within himself is properly nourished. Soul malnutrition is more prevalent in the world today than physical malnutrition and as devastating in its effects. Both are deplorable conditions in what is called an enlightened, civilized state of society. The physical wealth is already here only waiting for man to stop worshiping mammon and to see that it is distributed; but no amount of physical abundance will ever make man entirely contented. Unless the soul is fed upon a selected and balanced thought diet, we shall never feel that we are getting out of life all that we should.

Thoughts of hate, envy, fear, anger, malice, and the like, to name only a few, have no "food" value whatsoever. That is why Jesus warned the people against them. Yet many people are feeding their "invisible stomach," their mind, with such excelsior every day of their life, and then they wonder what is wrong, why their life seems "stunted" somehow! There is nothing in such thoughts to feed the soul. Until man learns to store in his mind only the good of all that he sees and hears in this world of appearances he will continue to be "sick," no matter how well he cares for his physical body.

Just as we must select carbohydrates, proteins, fats, and the like from our physical world for our material

body, so we must learn to select love, patience, joy, forgiveness, and understanding from the multitude of individual thoughts in our daily experiences. We must not fill our mind full of rubbish—idle gossip, fault-finding—and poison—anger, hate, and similar emotions. Refuse to allow them entrance just as you would refuse to eat food that you know would hurt your stomach or poison your system. Take only positive, uplifting thoughts each day and see how you will glow with a new sense of health, poise, magnetism, joy, and vitality. The whole man will then be properly fed. The invisible half of yourself will then be able to lift you up out of your old restless state of consciousness into "a new heaven and a new earth."

A Teacher's Plea

By Pauline Tyson Stephens

Dear Father, hear me as I pray
For every child I teach today:
That each small face may be to me
A cherished photograph of Thee;
That when I make their record sheet
No space may be left incomplete;
My heart may leap with love and pride
In every soul I seek to guide.
Let my impassioned phrases give
A clear-marked rule by which to live;
And then, dear Father, I beseech
That I may keep the rule I teach.

Courage for Living

BY BLANCHE MARIE PETERS

Be strong and of good courage, fear not, for Jehovah thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

ARE YOU AFRAID of something threatening in your life? Does it terrify you? Is it some possible adverse happening, such as separation from a loved one, fear of the loss of your income or some cherished possession, dread of some disease, inability to control someone's actions? Does this fear loom up in your mind so that it seems like a giant and crowds out all that makes living worth while?

This terror is your "Goliath." It presents a challenge to you to conquer it, and it can be overcome by Truth, just as David overcame the giant in the familiar Biblical story. This victory over fear is necessary to spiritual progress and peace of mind and heart.

On the other hand, most of our fears are groundless and are simply the product of our imagination, or they are a matter of perspective. Most of them are no worse than a gnat on our glasses which looms up large and may appear like a strange, ferocious beast and cause us momentary fright, until we realize what it is.

When certain emotions, such as "blind fear," drive us we seldom stop to analyze them. The Truth seeker will therefore find it very helpful, in order to learn to control these destructive emotions to look up such words as "fear" in the dictionary and find the real meaning of them. This will help him clarify his thoughts

about them and aid him in changing to a constructive view of matters.

To analyze the thoughts and emotions that seem to possess us is to take away their power and to free our body, mind, and affairs from their paralyzing effects.

Fear is variously defined as "an emotion characterized by dread or expectation of harm; anxiety; the desire to escape or avoid harm from or the displeasure of, something conceived as a power; dread; to experience uncertainty."

Strange as it may seem, fear was originally a protective instinct. In the primitive beginnings of mortal man's unfoldment, when his consciousness was awakening, man learned to fear that which hurt him. As much as possible he thereafter naturally avoided brambles, wild animals, snakes, and the like. Many of our present-day fears date back to those times. From generation to generation they have been housed in the subconscious realms of mind, even though the things that aroused them originally have gone out of existence. Man also learned to hate that which he feared, and the two emotions became associated in his mind. As he developed mentally he began to realize that, rightly used, the thing he feared might be an aid and blessing to him. Then he became less fearful of it.

In very early times man became afraid of God: he believed the thunder and lightning indicated God's displeasure with him. Men have always feared and become superstitious about that which they do not understand or do not know how to cope with, and their first tendency is to run away from it. Gradually as man learns to handle and control the forces of nature, such as electricity and the like, his fear lessens and his courage increases.

Knowledge of a subject lessens the fear of it. As man has become better educated in the material sciences he has learned to think of the Deity in a different way also. Those who are studying Truth are learning to understand God better through His laws, and to more fully realize His goodness and loving-kindness.

The intriguing scriptural story of the encounter between David and Goliath is more than just historical. In its deeper metaphysical aspects it represents the soul struggle between the spiritual and the material forces in the individual. It points out the absolute power of spiritual understanding to overthrow blustering evil. Also this story contains instruction as to the correct method of meeting a problem or situation that may seem to be as formidable as the giant Goliath, while the individual may imagine himself to be as small and unprotected as the youth David was in comparison.

The products of the mind are ideas. The error conditions of our life must be dealt with and overcome in the mental realm. Truth ideas expressed as righteousness (i. e. the right use of divine laws) are the weapons by which we overcome error.

The *Metaphysical Bible Dictionary* informs us that

ideas are not all of the same importance. Some are large and strong, and some are weak and small. There are aggressive, domineering ideas, like Goliath, that parade themselves prominently, brag about their power, and with fearful threats of disaster keep us frightened into submission to their unrighteous reign. . . .

The power of Goliath seems to have existed principally in his ability to frighten the Israelities. Their fear of him was induced by his great size and his pomp of outer display. Physical strength is prone to brag, and in the vanity that leads to boasting lies its utter weakness. Knowing this, David approached Goliath in a simple inoffensive manner, which

roused the contempt of the giant and made him easy to defeat. Goliath stood for his own strength; David went forth with but one idea: to prove that there was a God in Israel. One who goes forth to prove his own strength sooner or later comes to grief, but he who goes forth to prove the power of God is guided in every way and is the inevitable victor."

The scriptural story runs as follows:

"And there went out a champion out of the camp of the Philistines [an aggregation of sense thoughts], named Goliath [aggressive physical power; a frightening evil], of Gath [a group of thoughts that seek out evil rather than good], whose height was six cubits and a span [looming large, threatening]. And he had a helmet [personal will] of brass [arrogance] upon his head [intellect], and he was clad with a coat of mail [egotism]; and the weight of the coat was five thousand sheckels of brass [heavy with conceit]. . . . his spear's head *weighed* six hundred sheckels of iron [hard; merciless]: and his shield-bearer [a consciousness that places the protective power of matter and material conditions ahead of God power] went before him."

Goliath, the champion of the Philistines, was truly a formidable figure as he faced the stripling shepherd boy. The brazen giant is symbolic of a terrifying mental problem that seems to keep the individual in slavery to it, and with which he seems not to have the power or wisdom to cope.

Addressing the Israelites (spiritual consciousness), Goliath said: "Choose you a man for you . . . If he be able to fight with me, and kill me, then will we be your servants [mortal mind refusing to allow the physical forces of the body to be lifted up without a struggle, to be used for the development of the spir-

itual faculties; the flesh warring against the spirit]; but if I prevail against him, and kill him, then shall ye be our servants, and serve us [mortal mind trying to gain supremacy over spiritual forces in order to use these forces on the sense plane]."

Compared with Goliath, the youth David was outclassed in physical strength, and he refused to wear armor such as the giant wore. But from his encounters with the ferocious beasts of the forests, David had acquired great skill in handling his favorite weapon, the slingshot, which he used to stun them before he approached to slay them. David's great faith and courage was the result of his many hours spent in prayer and meditation in his solitary vigils on the hills near Bethlehem, while tending his father's sheep.

Metaphysically David represents spiritual consciousness or the idealistic qualities of mind: divine love, innocence, obedience, simplicity. David (divine love individualized in human consciousness), who later became the second and greatest king of Israel (the understanding of the supremacy of the divine presence), was the youngest son of Jesse (God consciousness or I AM), was born at Bethlehem (spiritual-substance center of the body), where he spent his early youth as a shepherd (a preserver of the natural-life forces in man).

At the time of the Goliath episode David's father had sent the youth to the battlefront with supplies for the captain and for David's three brothers who were in the Israelites' army (an aggregation of spiritual thoughts endeavoring to follow Truth). While there David heard the boast of the representative of the Philistines, and he offered to fight the giant as the champion of the Israelites. David's friends protested on the grounds of his extreme youth.

David refused to be dissuaded however, and he said to Saul, "Jehovah that delivered me out of the paw of the lion (the beast in man), and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

"Then said David to the Philistine, Thou comest to me with a sword, and a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. . . . And that all this assembly may know that Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand. . . . David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead . . . and he fell upon his face to the earth." (This illustrates the spiritual power of Truth over man's intellect.)

Never flee from the thing you fear. Like David, the Israelite boy, fortified with divine power and wisdom, face the Goliath of error and realize that he has no real power.

What did David do? Did he run away from the formidable apparition? Did he deny that the giant was there to be overcome? Did he try to conquer it with his own size and strength only? Did he call it "negative" and try to put the thought of it out of his mind, and therefore miss the opportunity to prove God's power—perhaps to meet it again in a different guise further along? Did he put the whole responsibility upon God without conscientiously doing his own part? David did none of these things.

This kindly shepherd boy realized that Jehovah was ever present to strengthen and help him overcome the bullying creature. And of great importance was the

fact that he was not trying to make the demonstration to prove how wise or strong he was of his personal self. His main purpose was to prove that there was a God in Israel, a God who invariably stood back of and protected the one who looked to Him in faith and endeavored to live in accordance with divine principle.

There is only one way to escape from fear and that is to replace it with courage and to dare to do what conforms to divine principle, no matter how much we may shrink from doing so. There is a time to deny that evil has any real power over us. There is also a time to face facts to see what can be done to change them if they are not in accordance with our highest desires. Facts are not spiritual realities, but they must be considered. We must avoid the "ostrich attitude" if we would advance spiritually. The ostrich is said to bury its head in the sand when danger threatens.

It takes a great deal of fortitude to face oneself and one's thought processes and with an eye to their correction admit that one may be wrong about some things. But this kind of divine daring is necessary if we are eventually to attain the Christ consciousness. It will not do to deny that we have faults and claim to be a son of God, and therefore perfect, unless we at the same time make unceasing effort to "bring every thought into captivity to Christ."

We owe the progress of our civilization to the courageous men and women who faced what they feared, often suffering many hardships. They include scientists in various fields of research who in their experimentation with dangerous chemicals or germs labor so faithfully for the benefit of mankind. These brave souls are much like those other pioneers who, with what possessions they were able to load into carts and

covered wagons, set out for unknown and uncharted lands, traversing swamps, dangerous mountain trails, and sunbaked deserts, running the risk of encounters with ferocious beasts, snakes, and terrifying Indians. But the men and women who gave in to their fears and refused to go forward did not share in the triumphs and satisfactions that were accorded those who valiantly faced the dangers and overcame them at whatever cost to themselves.

Not only do we need the pioneering spirit in order to face outer dangers; we need moral courage to face the often frightening, uncharted depths of the mind—our own subconsciousness. This is where our most subtle fears originate. The subconscious part of the mind is a storehouse of outworn theories and superstitions, old hurts and tragedies that the individual is trying to forget. He therefore clamps the lid on these bogeys, which have a habit of presenting themselves to him when he becomes quiet. From constantly trying to escape from these unpleasant thoughts the individual develops what the psychiatrist calls inhibitions, complexes, and defeatist impulses that are primarily caused by certain fears. Many of the persons who seek constant diversion and entertainment are really trying to get away from themselves in order to keep from being upset by these interlopers from their subconscious mind.

The Truth student sooner or later comes to a point in his life where he finds it to be imperative to face these giants and overcome them; otherwise they stand in his way when he is trying to "go into the silence" to make his peace with God and set his thoughts in divine order. This is a process much like clearing out a disordered desk. All those ideas that have outlived their usefulness must be cleared out and discarded, while

new and improved ideas—those based upon Truth—must be put in their place if we ever are to grow up and cease to react childishly to the problems of life.

"*Jehovah seeth* not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart." The subconscious realm of mind is sometimes called the heart in metaphysical terminology. "Out of it [the heart] are the issues of life," The Bible informs us. Unregenerated man closes his heart and reacts in his everyday life and affairs from his head or reasoning faculty and personal will. To be regenerated and lifted up into spiritual consciousness the individual must set about purifying his heart and adjusting his whole life to harmonize with his Creator, God, who is love. When man makes this decision it causes a struggle between his head and his heart that results in an upset condition.

However, when the heart is cleansed from animosity, bigotry, jealousy, hardness, intolerance, condemnation, and other errors and we desire God's loving will to be done in us, our secret fears vanish and we gradually transfer the seat of authority from the head of the heart, where love, peace, and joy are established. In this way we progress from "sense to soul" following in the footsteps of our beloved way shower, Jesus Christ.

Paul says: "God gave us not a spirit of fearfulness; but of power and love and discipline."

The following affirmation has proved to be an excellent one for the eradication of mortal fears, conscious and subconscious:

I refuse to be in slavery to the false claims of the mortal mind. I claim my dominion and mastery through the freeing Christ, and I am lifted up into the consciousness of reality and Truth.

A New Psalm

BY R. H. GRENVILLE

Of Him will I sing who dwelleth in and about;
Who is unto me as a garment, as a sheltering wall.
Is not His joy upon me? Does not His peace
Nourish my soul? Behold, do I not share
All that He has?

He has made me in His image, after His likeness;
How shall I fail?
For lo, I look, and He directs my vision,
And when I speak He gives me eloquence.
He gives His strength that I may lean upon it,
And sends His messenger to clear my paths.
For He that dwelleth in me, He is greater
Than the starred distance that recedes before me,
Than the loud waters and engulfing mountains.
Hunger and thirst assail me not, nor sorrow.
I am not angered, hurt, nor brought to failure;
For ever about me, and above me, and within me
Is He, the illimitable, the ever-present
Wisdom and life.

The Clear Vision

BY ELINOR HEATH

Love . . . is kind . . . taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth.

DO YOU THINK Mother will ever give us credit for doing well?"

"No, never, no matter what we do. It's her nature to see defects first, and I guess they seem so big she can't see the good things; and if that's your nature I suppose you never get over it."

I stopped outside the closed door quite literally rooted to the spot. For it was my son and daughter who were speaking, my beloved children, for whom I grudged no effort, for whom I would have given up anything, for whose progress and improvement and education I was making continual plans. Why, I loved them, and I had supposed they loved me. And here they were talking about me as if I were some hateful stranger. They were going on:

"Just the same, when I've really tried I'd like at least a word of approval."

"Some people just can't give approval. Like old Collins, our English teacher. Why, if Bill Shakespeare himself were in our class and put in his best licks on a class paper, Collins would pick some flaw in it, and he'd never say any of it was good."

"But it seems funny for Mother—she's such a dear about so many things."

With that small word of comfort I got command of

myself and went to my room; for I had things to think over.

The occasion of my children's remarks was this:

Their father had brought home a man of national reputation for dinner that evening. My children were in high school and perhaps might have been counted upon to behave well before such an important visitor. I had given them the most minute coaching about their behavior. As I thought it over now I realized I had talked to them as if they were six instead of sixteen. The great man had been a very simple person, as I suppose all really great people are. He had talked a great deal with the children, and they had talked eagerly and, I thought, too freely. After Father had taken the guest to meet his train I told the children that and mentioned some other things that I thought they might have done better. Then as I left the room and closed the door I had stood there a moment while deciding what to do next, and thus I had overheard their judgment of me.

Had I become the sort of person who always sees defects first, and lets them loom so large that the good things were shut out of sight? It could not be true, I said indignantly. The children had behaved beautifully. Their manners had been above reproach. They had not offered a comment until the guest talked directly to them, and then, I remembered with pride, they had said bright and pertinent things. But had I told them that? No, I had only spoken of the things I thought were not well done.

But did I usually do that? I cast my mind back over other dealings with my children. When had I given them a word of approval or praise? To my shame I couldn't think of an occasion in the near past. I tried to

defend myself. I said it was not because I was a fault-finder. Quite the contrary. I criticized them because I held such high standards for them and I wanted them to be continually improving. Years before I had had beside me the example of a mother who praised her children indiscriminately and foolishly. She never set them right or helped them correct faults; only prattled her fondness and praise. I had said then that I thought undeserved praise silly and that it softened the fiber of the child upon whom it was bestowed. As I considered it now I still thought so. To give a child or anyone a continual mental diet of undeserved praise was much the same as giving him a physical diet exclusively of pastry and candy. But had I leaned over too far the other way in avoiding this error? My children certainly thought I had.

"If that's your nature I suppose you never get over it," my son had said. Well, I would show him. He had compared me to Mr. Collins, whom I knew as a censorious individual. I did not belong in that class. I would not.

There alone in my room I searched myself. I inspected my conduct, my manner of approach to other persons, my attitude toward people and problems. I was astonished by what I found. As family and friends passed in review before my mental eye I saw their faults first. I was quick to claim that I knew how good and fine they were, but I had to stop and seek out their good qualities, while the ill ones had come first to my mind. I was interested in the neighborhood work of our church. Here too, I had seen the difficulties and the hopelessness of some efforts first. I believed in the work. I wouldn't have given it up. I was happy to do my bit for the betterment of the community.

I hadn't accomplished much. Was this the reason?

I thought of the Blank family, which we were trying to restore to a self-respecting place in the community. At our last meeting Mrs. Ames had said, "I know we're doing something for the younger children. They are responding to our help and friendliness." And I had answered: "Of course we must feed them and clothe them, but they are hopeless. The children will be no better than their parents."

That was not the only incident of the kind that came to my probing mind. What a terrible thing I had been doing when I condemned people because they did not meet my standards. Perhaps I was failing my husband here as I had failed the church and community. Did my husband think of me as a faultfinder? When had I given him a word of praise? Yet how much praise he deserved!

By this time, believe me, I had what the old fashioned Christian called "a conviction of sin." I could see how wrong I had been, and I was repentant. Indeed I was converted—turned about in the other direction. From this hour I would look at my family, my friends, and all problems from a new viewpoint. I would see the good first. There might be defects to survey afterward and things to be corrected, but never again would I let them shut out all sight of the good.

That was a difficult resolution to keep. I have stuck to it for a year now, and it is getting easier; but it was very hard. A hundred times criticisms and pessimistic comments sprang to my lips; I forced them back and looked resolutely for the good before I would consider the defect. Only with the help of the understanding Christ that abides with us could I have won in the struggle.

The astonishment of my own family at my change was sometimes funny. When it was Sue's turn to get the Saturday evening supper I praised all the things she had done well and never mentioned the biscuits that were burned. Sue and Dick stared at me openmouthed. My husband was happy when I voiced appreciation of the things he did and never spoke of anything that might have been done a little better. Even the houseworker, whom I had thought sullen and stupid, turned out to be a lonely woman, always on the defensive against accumulated criticisms, but eager to learn and to do well. And how I worked with the Blank children whom I had condemned! I had ten-year-old Lily Blank here to spend Sunday with us. She is a remarkable child, with a keen mind and fine natural instincts. I am saying now that possibly she is a genius, though I keep that opinion to myself.

Of course I am aware of the dangers of the opposite temperament, the overoptimistic, which sees only the advantages and forgets that there are hard things to overcome. But I am definitely committed to the practice of looking at any situation and seeing the good first. Afterward I can take a thoughtful look at the difficulties and see how they are to be overcome.

That, I think, is the way our Father-God looks at us. He sees how good we are, how earnestly we long to live in righteousness and grace. Then if the shadows of our life appear He helps us to come out of the shadow into the light of the kind of love that thinks no evil.

Behold, how good and how pleasant it is
For brethren to dwell together in unity!
—PSALMS

Within the Temple

BY DOROTHY M. MEAD

LIKE MOST PEOPLE, I have looked afar off for the kingdom of heaven. Also like most people, I have pondered over the true temple of God and wondered where it really might be found. I studied much and pondered long. I searched both far and wide. When I suddenly came upon the temple not so long ago, I was as surprised as anyone. For much to my amazement I found that I had only to become quiet and turn my attention within myself, to the silence of my very own being. There within me was the kingdom of heaven. There within me, the last place I had thought to look, was the true temple of God where I might speak with Him face to face.

At first I experienced difficulties when trying to enter the temple. I would become quiet, close my eyes, and turn to the silence within, taking with me words of some brief prayer or affirmation. But there would be times when I could not seem to realize the Presence. Often the words I was using seemed empty and void. Then again there would be noises and distractions. Thoughts about things of the least importance popped into my head when I wanted to think only of God. I would often have to leave the silence of the temple without seeming to have found what I sought. Yet I knew that God was within the temple in me. Perhaps I did not seek aright.

So I chose a different time for entering the temple within. Furthermore I took with me words that came to me during my periods of meditation, words that God

the Father Himself gave to me. I prepared a sort of "order of service" to be used when I retired within. I would visit each part of the temple of God with a lighted taper of faith. After following this practice in the silence for a time I would experience little difficulty in feeling the thrill of God's presence, in speaking with Him face to face, in listening to the wisdom of the "still small voice."

Twice a day I turned within to the silence of the temple of God within me. The second was after retiring at night, when I had become thoroughly quiet and relaxed.

The first thing I would do upon entering the silence within the temple was to remain very quiet, contemplating the presence of God and my oneness with Him, the glories of the kingdom, and the beauty only just waiting to be discovered by me there in that temple within me. Then I would begin very slowly to take words of meditation and visit the various rooms and altars of my body temple.

I would take words of blessing to begin with. To every organ, muscle, nerve and bone, to every part and function of my body, large and small, I would quietly say:

I bless you in the name of the Father, and of the Son, and of the Holy Spirit.

Then turning my attention within my breast to the love center I would affirm three times, once for the Father, once for the Son, and once for the Holy Spirit:

Divine love, take up Thine abode in my heart, God's throne. Fill my body temple to overflowing with Thy wondrous, soothing, healing rays of love and spiritual energy.

While repeating this affirmation slowly I would

think about the pure and powerful love of God the Father for each of His children. I would try to picture the overpowering immensity of that love as within me I commenced to feel the glow of its warmth. I would marvel at a love so great because of it He gave to us His Son, that each of us might know the Truth and be free, that each of us might have immortality, life everlasting.

Dropping my attention to a point beneath my heart, I would concentrate quietly for a moment on the body and blood of Christ, for it was here that I would inwardly partake of holy communion. After a brief silence I would say three times with reverence and humility—I would repeat each affirmation three times, once for the Father, once for the Son, and once for the Holy Spirit:

In the beauty and quietness of God's holy temple I partake of the Christ substance and the Christ life, His precious body and blood, in holy communion, and I am instantly made whole.

I would meditate upon the body and blood, the gift of Christ to me if I were but willing to receive it, that I might have food and drink for my soul. Next to the gift to me by the Father of the Son none could exceed in value that of Christ's body and blood in holy communion.

After the quiet and tenderness of this communion I would turn next to the wisdom center at the very center of my being. As I thought of the great wisdom of God in the creation of all things I would say:

The everywhere present wisdom in which I live, move, and have my being, and which lives, moves, and has being in me, reveals and manifests itself to me and through me.

Here I would receive the wisdom of God direct from the Father Himself. There could be no wisdom greater than that of God, for He knows all things and can reveal to me all that I might ever need to know.

Turning to the order center, which is so very close to the wisdom center, I would meditate:

Divine order and the perfect law of God is established in me, and I know only perfection.

As I would think on these words I would come to know that all things work together in perfect order in God. Discomfort and inharmony could find no place in my body with God's divine order established there. And His law was the law of my being. Understanding this law enabled me not only to see, but to bring forth, the perfection and beauty of the Christ body within. It helped me to know and to establish the way, the Truth, and the life within myself. I could now see that living in the order and under the law of God was the easiest and most joyful way of living I could desire. I had only to realize the way and follow the lead of the Father within.

Going to the life center, I would next take up this thought:

My life is "hid with Christ in God." "I am the resurrection, and the life."

My life, I would remember, was not something apart from God. It was God in me who was my life. God Himself, through Christ in me, was the resurrection and the life. The resurrection day was not in the far distant future, as I had so long believed, but now. The instant I accepted the life in me as God's eternal life, that moment my resurrection would begin.

Then I would go to the strength center at the small of my back. There I would realize:

I am one with the infinite strength of God.

I would remember that I could not feel weakness in my back or in any other part of my body. In me, as in the whole universe, the only strength there could possibly be was the strength of God. God in me was my strength. I must surely remember that God was always my strength. There could be no weakness in God.

Dropping down to the renunciation center, I would say humbly:

Renouncing all that is unlike God the Father, I partake of the purity of Christ the Son, and I am cleansed throughout my being by the Holy Spirit.

Here I would realize that in renouncing all that was unlike God I would have to fast daily, hourly; not from food and drink but from indulgence in greed and envy and anger and hatred, from all things apart from and unworthy of Christ within. Fasting thus would often be very hard, but unless I did fast I knew I could not be cleansed by the Holy Spirit or receive the purity of Christ. So I would consecrate myself to God, thus renouncing the outer human blunderings and burdens, and knowing that I would receive in return the perfect and complete cleansing of the Holy Spirit, and the wondrous purity of Christ, a purity beyond anything realized or known in the world of men.

After considering this fast and consecration for some time I would turn my attention to the faith center. Feeling the presence of Jesus Christ very close to me and remembering how very much He always taught about faith, I would repeat:

Through Jesus Christ, my Master and Brother, who is teaching me daily to know the Father even as He does, the faith of almighty God is increased and expressed in me.

Pondering His many words on faith and its necessity, I would remember that Jesus had said that even if one had faith only the size of a mustard seed—which would be a very tiny amount indeed—one could accomplish almost unbelievable miracles. Faith was an attribute of God in me, just as love and wisdom, life and strength were. I must express the faith of God in me and surely there would be nothing I could not do.

Going up to the will center, I would then repeat:

God's will be done in me. "I am meek and lowly in heart." God's will be done in me.

I would be no longer afraid to use those words: God's will be done in me. God's will, I would meditate, was good will. God wanted me to have all good things. I would know nothing but good now and forever.

Dropping to the center in my forehead where understanding finds expression through me, I would say:

The light of God, which is God, fills me to overflowing and my understanding is increased.

God, through Christ in me, the light that had been placed in me in the beginning, would teach me all things. He Himself would give to me an understanding of all things if I would but wait upon Him in quietness and be willing to know of Him rather than of the world. The world did not understand God. The world was but noise and clatter. God was silence and spoke only in stillness. And even when He spoke it was with the "still small voice." I would seek understanding only from God.

Then I would go on to the imagination center. There I would realize:

Through divine imagination I behold the perfection of God and bring into manifestation His beauty for all to see.

It was through the work of the imagination that all things were given form and brought into visibility. Here all the ideas of God were given shape and color for all in the outer world to see. I must be careful, I would realize, that I saw and expressed the Father's ideas correctly and beautifully. I must not make caricatures of some of them as I had done in the past, when I had not known they were His ideas, when I had thought them to be my own. But now I knew differently. I knew His ideas were all perfect and I must thus manifest them in perfection and beauty.

Stopping next at the zeal center, I would feel an inner joy as I said quickly:

I am zealous to know the Truth of God and to do His will.

I would know that I must be zealous to know the whole Truth of God, to express all His attributes: His life, love, wisdom, peace, and so on. But as I paused here I would receive an inner knowing too that told me I must express this zeal with discretion and intelligence. I must not let the zeal for my house become so great that it would eat me up. I must indeed be zealous to know and to do, but I must temper my zeal with the intelligence of God.

Then focusing my attention at the power center in my throat, I would meditate upon and repeat:

God is power. I am created in His image and likeness. I am power, and He has ordained me to put His power and His law into activity.

As I said these words slowly I would realize that God never exercised any of His powers or attributes except through His creations. God in me was passive power, and unless I chose to express it this power must remain forever inactive. But of course I always ex-

pressed God's power even though I rarely realized it. I could not speak or move without expressing His power. So it was through me that God's power must become active. I felt truly humble when I remembered what tremendous things God had given unto my hand for me to express.

And so realizing my amazing heritage, I would turn my attention to the very center of my being and in all gratefulness acknowledge:

I rest in peace, knowing that "all things whatsoever the Father hath are mine."

Then I would remain perfectly quiet for some time, filled with the warmth and rosy glow of God's love, the rush and tingling of His life, the depth of His wisdom and understanding, the all-goodness of His will, the greatness of His strength and power, the perfection of His order and law, the humbleness of His zeal, the wonder of His faith, which could do so much even though the size of a mustard seed. For I would now realize that all these things which I had thought of as mine alone really belonged to God. I had not the right to possess them. I must only give them expression. I would now be filled to overflowing with joy and peace at the very thought. In extreme gratitude I would say:

"Father, I thank thee that thou heardest me, and I knew that thou hearest me always."

I remembered happily that I and the Father were one, at the same time not forgetting to realize that it was not I but the Father abiding in me that did His works.

So the "service" held in the temple of God within me would be completed. With the lighted taper of faith I had visited and meditated at each of the altars within. As one visits each of the stations of the cross in a beau-

tiful church, so I had visited the "stations" of His love, wisdom, order, life, strength, renunciation, faith, will, understanding, imagination, zeal, and power. Even more than that, I had received the body and blood of Christ in holy communion. I had beheld the beauty of God's love and the glory of His light. I had spoken with Him "face to face." And all this had taken place within the silence of my own soul. Truly "eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love Him."

He Brought Rare Gifts

By Mabel Hatton Marks

When out of my great need
I opened wide to Him the door
Of my heart, He entered not as transient guest
But to abide forevermore.
Now I am wholly blessed
And comforted; each thought, each deed
Of every passing day and hour
Is filled with cheer that lifts
The mind to heaven's gate.
He makes for me a gracious art
Of living; by the power
Of His presence sets me free
From all despair or doubt or hate;
For when He crossed the threshold of my heart
He brought the rare and lovely gifts
Of faith and hope and charity.

Let There Be Peace in Your Heart

BY CHARLES H. MATTERN

Thou wilt keep *him* in perfect peace, *whose* mind
is stayed *on thee.—Isaiah*

WHY SHOULD WE burden ourselves with superfluous fears and worries when God invites us to cast our anxieties on Him. Is it not a proven proposition that if we keep our thoughts resting on God's promises He will give us deep repose of heart and peace of mind. There is in the Bible a richness of sweet and precious promises that when listed cut the fog and gloom of the black clouds of fear and uncertainty. The promises of God alter our very life. They are not idle chatter but truths, tested and meaningful. God's words are not static; they are communications that are dynamic. The promises of God are not suppositions or hypotheses, flimsy foundations for realizing good. Of course not.

God not only knows all the answers. God is the answer. As our loving heavenly Father He has given us the capacity of mind to realize that His promises are truths. There is no negative thought in His word. Events and objects were made to be mastered by man, not man by events and objects.

If we allow God's promises to penetrate our soul, they will fill us with an indescribable quietness and sweetness. The promises of God will give us a realizing sense of His protection and of His divine love. Let us wrap ourselves "safely round with infinite love and wisdom." It will soon become manifest that "I am" and

"God is" are one and the same: unity of Spirit.

The following has great power: "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, *even* the Spirit of truth . . . ye know him: for he abideth with you, and shall be in you."

"He that feareth is not made perfect in love."

If we love we do not fear. "Perfect love casteth out fear."

With our thoughts stayed on God's infinite love and His promises we can be sweetly assured that God will keep every fiber of our being and every faculty of our mind permeated with the peace that passes all understanding. It may well be likened to the peace of a quiet night, when a soft breeze caresses the landscape and the stars give of their brilliance as they glide through the lighted heavens. Peace is like the rainbow colors upon a fountain of water.

"*Whose* mind *is* stayed *on thee.*" Of course Socrates could have known nothing of the Talmud, yet he seemed to be in possession of many of its truths. His acute mind had sensed the wisdom of the Old Testament prophets. It is a most difficult task, even to the most learned scholars, to define the philosophy of Socrates, yet all are agreed that his system was woven about the idea of raising the spirit to the God level; "a moral ladder-climbing," as Carlyle often put it. When Socrates uttered those timeless words "Know thyself"; it was a challenge to the mortals of his day to stop and examine their life and to discover if possible whether they were living in Truth and if their consciousness was of that peculiar nature where fear had no foothold. This great thinker knew innately, it seems, of the vast treasure chest of God.

Some of our friends may say: "Ah, but these are such trying days. How can we have peace of mind and spirit when it does not exist outside of us? After all, life isn't a chimera; it's real."

Yes, dear friend, of your statement in general there can be no transcendent refutation. However as regards the importance of material things may we not also advance this thought: Is not our very consciousness every whit as potent as these external forces which you say affect and mold our life? Let us examine your statement from still another angle. Does not this consciousness, which we understand as spirit or mind, control and govern these outer circumstances which life presents to us every day? Do not thoughts shape our deeds? Do not ideas, if nurtured, become realities? The steamboat was once an idea dwelling in the consciousness of Robert Fulton. The liberties and privileges guaranteed every citizen of our great republic were once but a series of thoughts and ideas in the souls of men who guided the infant steps of our nation.

So it is with peace of mind and soul. If our soul harbors thoughts of love, kindness, justice, and consideration, peace will be the result. Life and all its experiences are certainly no chimera, it is all very real; but is not this world real in God? The universe and everything in it is God's. Here is no assumption but cold fact.

Now let us examine further the identity of our world. Science tells us our earth is one of the most insignificant of the heavenly bodies, yet the only planet fit for habitation. God's hand can be seen blessing our earth, giving us atmosphere that we may live and breathe, his great physical laws giving us the rays of the sun for our growing fields and for the warmth of our body.

Is it not a wonderful truth then that this Supreme Being, omnipotent and omnipresent ruler of the universe, is our very own loving heavenly Father, who is keeping us in perfect peace when our thoughts are stayed on Him. Our consciousness of perfect peace is vastly more important to Him than the greatest sun or planet or star. God is not only mindful of man; but God is mindful of our innermost thoughts and desires.

"Whose mind *is* stayed *on thee"*—equals perfect peace. If we were mathematicians this would most certainly be a valid truth for us. The equation is perfect. Our faith in His power to give us perfect peace equals perfect peace. Let us attempt a proof. God is love: love and peace are one and the same. Jesus said, "I and the Father are one." When we seek the Father in meditation and prayer, we are one with Him, as was the lowly carpenter of Nazareth. God's spirit permeates our very being, filling our consciousness with a love and peace that passes all understanding. The God power is never lacking. Peace is positive. Peace is the divine plan. When troubled thoughts and fears beset us on every side, we may be sure of one thing, and that is that we have erred someplace with reference to this great self-evident truth.

"Whose mind *is* stayed *on thee,"* equals perfect peace. Once the correction is made and our mind is once more centered on God's love, thoughts of fear, lack, and sorrow vanish into nothingness. These inharmonious states of mind become nonexistent. According to the great natural laws by which God governs His universe they have no existence whatsoever. Can you for a moment imagine fear or hate helping the earth on its annual journey around the sun! You will smile and say, "Somewhere during its travels the earth

would become angry with the sun and say, 'Why don't you revolve around me for a while?' " God's laws are perfect and true. Nothing of any negative nature is, ever has been, or ever will be a part of His divine plan. Peace is always the ever-present attribute of God.

Hence does it not follow logically that the divine laws that guide the destiny of mother nature herself apply in the same capacity to our consciousness? This consciousness which is aware of God's perfection in the workings of His universe is imparted to us by God Himself. God organizes and calls into being the capabilities, attributes, and functions of consciousness. "In him we live, and move, and have our being." The result that flows from the state of our being is our responsibility. If fear and hatred lurk in our mind it is solely because we have generated effects that have no place in God consciousness. Our mind is not in tune with God-Mind or, as Isaiah puts it, "stayed on" Him.

Negative thoughts are not attributes of God. God is absolute in perfection, and any adverse thoughts dwelling in us do not come from Him; they come from lack of Him. Thoughts of hatred and fear are painful to man for the simple and quite obvious reason that his mind was not constructed for the purpose of supporting such injurious ideas. Man's consciousness is patterned directly upon God-Mind. If this were a fallacy, man would not be able to seek God out in prayer. The two would be diametrically opposed. This is not the case however. For instance, when a sliver in our finger irritates the tiny neurons causing us pain, relief comes only after the sliver has been extracted. The tiny neurons becomes exhausted because the foreign matter, the sliver, is interfering with their duties of carrying messages of sensation along the great afferent nerve

system. Even so adverse and negative thoughts effect us in some unpleasant way.

Whether it is a sliver in our finger or adverse thoughts in our mind, both are outside of God's divine plan for us. They just don't belong. God is positive. God is good. God is love. Isaiah knew this truth. Paul understood it in its fullness. Says Paul in the letter to the Corinthians: "If any man loveth God, the same is known by him." Paul is exhorting the brethren in the church at Corinth to love God that they may of themselves be one with Him. Is not the word "love" pregnant with significance in this particular challenge given by Paul, the servant of Jesus Christ? The person "known by" God is Paul's version of Isaiah's mind "stayed on" God. It will be well to remember that one of Paul's most difficult tasks was keeping the various churches he had established free from bickering. The prisoner of Rome was conscious of the fact that all appeals to carry on must be made to the spirit of those early Christians. This Paul, this apostle of Truth, did just that. Hence the letters of Paul are among the world's finest literature. To have knowledge of the Truth is one thing; and to impart this knowledge is another. O, tentmaker of Tarsus, your fame has spread. Your words are still potent, serving as beacon lights to that consciousness in Christ which we, like your Christian brothers of old, are seeking.

Which of us knows or feels that he wants peace, the peace and security that are rightfully man's. In the course of my investigations I discover two distinct ways of attaining this perfect peace. A search of the Scriptures brings to light one profound truth: Peace is wholly within my power. Jesus taught that the skepticism of man was due to insufficient faith in God and

in his own individual power of ruling his thoughts.

Here we have the problem just as it was presented to Isaiah, Paul, and Jesus. How can we attain this perfect peace? Is peace wholly within our power? Let us examine some aspects of this perfect peace. We most certainly know it is not material. Happiness, contentment, joy, love, are the very lifeblood of this perfect peace and can be found only within our spirit or our consciousness. These effects of perfect peace are not for sale. We cannot touch, see, taste, hear, or smell them. Yet are they not real to us? As we have seen in the previous paragraphs, external things are not their cause. Perfect peace has its origin within us; it is our creation, just as God intended it to be. True, there may be a dualism of thought and experience in external affairs, but these affairs do not mold our thoughts for this perfect peace which we seek. We are not products of a material world. Our living, moving, being, is in God. God is omnipresent. When we seek Him, He is always present. Our prayers never fall upon deaf ears.

Keeping our mind stayed on Him is the starting point. Is it such a difficult understanding? To know God is to love Him, and to love God is to attain to perfect peace. If we love our fellow men we are loving God. Recognizing ourselves as being our brother's keeper is an excellent way to endow our mind with beautiful thoughts and banish those of fear and hatred. Thoughts of love and peace cannot under any circumstances abide in the same consciousness with thoughts of an adverse nature. Where God is there abides only the true and beautiful. Anxiety and fear come from love of the self. To transfer this love to others is to love God. Watch your fear and anxiety melt away as snow before a spring sun. In this act of loving you are one

with God, and God is within you blessing you and freeing you from negative thoughts. To love man is to stay your mind on Him.

Perfect love and peace are the keys that will unlock the very gates of the kingdom of heaven within and bring to us the sacred nearness of Christ. The glory of His divine presence will appear, surround, and penetrate our being. If I but had the eloquence of a Peter or of the great Paul of Tarsus, my words would still be inadequate to define and express the infinite sweetness and peace that follow from keeping the mind stayed on God. A deep understanding of spiritual things, as far as I am able to discern, gives to life a rich, full, and delightful meaning. As we acquire this consciousness in Christ, the realization of a strengthened character going hand in hand with those three hand-maidens of the Scriptures faith, hope, and charity becomes a tangible fact. Its fullness and sweetness can only be experienced if the mind is stayed on God.

All men strive for happiness. As children of God they are entitled to it. However God's laws are just as true for our spiritual aspirations as for the physical things in God's universe. If man wants certain states of mind pertaining to joy, peace, or love, he must first of all regulate his mind for right thinking. His thoughts must form a good fundamental principle on which to build for peace joy and love. God's divine plan must be that principle. Prayer and meditation in close communion with God is paramount. It is the first and only way to start. Being in tune with our heavenly Father is obeying the divine plan. Would that electric bulb in our home give forth any light, first, if the switch was not turned on; secondly, if the bulb was not screwed securely into the socket, and most important of all,

if the wires were not alive and carrying electrical energy from the big generators at the city's power plant. This consciousness of ours must likewise receive power direct from God.

"*Whose* mind *is* stayed *on thee*." The importance of this utterance by Isaiah becomes more significant as we proceed with our inquiry into this business of attaining to perfect peace. As God's law applies to the electric current in lighting the bulb in our home so His great divine plan applies to our mind. God is much more interested in the happiness of His children than in all His other natural laws combined. The verification is the idea itself. There is nothing phenomenal or miraculous in turning to Christ and receiving immediately an answer to prayer. Experience is constantly making this a valid assertion. The world is moving on and perpetually changing, but God's power to answer our prayers and give us peace remains outside all temporal, spatial, or causal relations with the world. His divine plan remains the same. We have but to ask, and if it is for our highest good our request is granted.

Peace and love are our heritage. Fear thoughts should not be allowed to dwell in this mind given us by God. The vital force that keeps the little flower of the field growing and pushing upward toward the sun, that gives the sparrow power over the force of gravitation, is certainly not the force that supports adverse thoughts of fear and lack, and yet this force is God's laws operating smoothly and efficiently. Can it be possible that the little flower worries if the sun is hid behind a cloud and rains have been scant? Do you think for a moment the sparrow despairs at finding no crumbs? This force or will within both sparrow and flower never falters for a moment: its essence is their "faith"—if I may

be permitted to use this term—in God's laws, which function solely for good. For there is nothing negative in the principles of the universe, especially in the mind of man, unless man puts it there of his own free will.

Does it not immediately follow then, as we apply ourselves to reason that (1) thoughts of an adverse nature are of our own making; that (2) love and peace are ever waiting for us through the cleansing and harmonizing presence of Christ, and that (3) the kingdom of God is within us, and we are perfect.

God is good and God is love. "Come . . . all ye that . . . are heavy laden, and I will give you rest."

Let us burden our mind no longer! Christ awaits our bidding. Peace and love are ours for the asking.

God is as near to you as your thought. Rely on His infinite power. God loves you, and you dwell in His peace. A Christian friend once told me that if I ever became troubled or fearful, to close my eyes, center my attention on Christ, and repeat the word "peace" three times very softly. This little peace prayer has never failed to leave me tranquil and composed. May I exhort you, dear reader, to give it a trial.

Begin the day with God. The peace of God will descend on you silently and tenderly.

As I sit here in my study writing these words I glance up from time to time to look at The Prayer of Faith, mounted directly in front of me on my desk. The card itself is quite old; the letters dimming and worn, but the figure of Jesus in the background, also faded, is still dominant. I see glorious and perfect peace in His face. Let us say with Hannah More Kohaus as we stay our mind on God:

"God is my all, I know no fear,
Since God and love and Truth are here."

"Arise, Shine"

BY MARJORY H. STAGEMAN

"YE ARE THE light of the world." So the beloved Master declared to His disciples, to those who had recognized the Christ, Truth, which He revealed and demonstrated. For He knew that those who recognize the Christ, Truth, and who utilize their understanding of it in their daily life, will manifest the light of health, harmony, freedom, joy, peace, and dominion: will bring light to the world.

Light! How great is the need for it today in the world! Light! For it the conquered long. For it the confused and bewildered hope. For it the worried and frightened pray.

Above the din of battle, through all the turmoil that seems to rage come words, powerful words. Bridging the centuries they come, as true of the Master's followers today as of those of old: "Ye are the light of the world."

Right here someone interrupts, "There are countless numbers of persons in the world today who are professed followers of the great Master. Why is it then that with all these 'light bearers,' the needed, longed-for, prayed-for light is not seen?"

Simply this. Like the disciples of old in the little storm-tossed ship, many of His followers in this age, overcome with fear, have deserted their posts at the door of thought. They have succumbed so completely to the mesmerism of this period that their light is hid. Just as the reflections seen in a mirror are no longer visible when the mirror is covered, so God's man and

universe are not seen when the mirror of Truth is covered, so to speak. In other words, the light that man reflects as an idea of God is hidden to sense when man does not think in accordance with God, good; does not practice right thinking, does not practice good.

Right thinking, knowing, realizing good then is the secret of reflection, of expression. In Isaiah we read, "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee." Only by arising and shining, recognizing the Christ, Truth, and constantly practicing scientific thinking do we "bear witness of the light," life, God that is ever present and manifest the glory of the Lord, the ever-presence and omnipotence of the Father, the beautiful wisdom, the tender love, the guidance and protection: the harmonious government of the only Creator.

Now what about us? Are we among those who, succumbing to the mesmerism of the period, have left our posts, have left the door of thought wide open? Or are we among those who, maintaining a firm trust in the omnipotence and omnipresence of good despite all the contrary testimony of the carnal mind, are faithfully standing guard at this door, ever alert to detect the devious devices by which error would gain entrance? Are we "overcome of evil" or are we conforming to Paul's admonition "Be not overcome of evil, but overcome evil with good"? Are we by wrong thinking preventing our light from shining and thus dishonoring God; or are we by right thinking letting our light shine and thus glorifying our "Father who is in heaven"?

Let us examine our thought to ascertain if for the sake of bringing light to the world we are faithfully doing our part in uncovering and destroying the false beliefs that obscure the Christ, Truth.

What about war? Is it a reality to us or an evil belief that claims to have power over all men? Are we adding weight to a lie by accepting it as true or are we specifically working to overcome, destroy, the false belief in our consciousness? Of course we are faced daily with conditions that seem to testify to the reality of war, the somethingness and the power of evil. But if we would bring sorely needed light to the world, we must "cast the net on the right side": rid our thinking of that which is unlike God, good, and know the nothingness of evil and the allness of God. We have been given the means by which that which presents itself to the so-called human consciousness as war can be wiped from the face of the earth forever. It is the ability to think correctly. We need to know and know well today that nothing can deprive us of this ability.

Are we seeing evil as a person or a nation, or are we seeking to realize the perfect harmony, love, and understanding expressed by all the ideas of God and the ever-presence and omnipotence of divine principle? The true cannot be seen before the untrue—evil—is seen as nothing: as not a person, not a place, not a nation, not a thing. God's creation is spiritual and perfect and will be so seen when we look through and beyond the apparent to the true, the real; when we uncover and destroy the false beliefs that hide the real man and the real universe. It is the duty of each one of us to awake to the fact that God's universe is the only universe, His man the only man, and that evil is no part of His universe and man.

Much is heard of a shortage of this and that material needed for national defense. What are you and I doing about this particular problem? Are we thinking shortage, talking it, believing it, or are we faith-

fully fulfilling our part as students of Truth, realizing that there is no shortage of any needed thing in the only universe, heaven? We should be. Our individual responsibility is to realize and declare the eternal truth that man's supply is spiritual and therefore inexhaustible, unlimited.

If we have loved ones in the armed services, are we sad, depressed, fearful about their safety? The Father we talk so much about is the only presence and the only power. Right where the battle seems to rage, right where the apparent danger is, there the Father, divine love, is—and His is the only presence there. We should keep our thought firmly on this perfect truth and know that there is consequently no presence that can harm, injure, or separate man from God, life, love: the only presence. We should know constantly that man is spiritual, that therefore he cannot sink, fall, be lost, or impaired.

Are we concerned about needful protection for ourselves in these times? Why? Should not we seek protection in God as did Moses? The same intelligence that delivered the Children of Israel will deliver us.

In Ephesians Paul has exhorted us to "walk as children of light." Is it not clear that in order to do this we must keep constant watch over our own mind? Here it is that we need to defend ourselves from evil (evil beliefs). For if we are entertaining fear, malice, hate, resentment, deceit, self-will, self-pity, injustice, tyranny, selfishness, greed, jealousy, dishonesty, self-righteousness, pride, lack, limitation, impatience, and the like in our own mental house, we cannot let our "light shine before men," as Jesus commanded us. We have to see clearly the falsity, the nothingness, of all such evil beliefs if we are to prove them powerless and

so fulfill our duty to God and mankind.

If we would have the light of Truth seen in the world, we must first let this light into our own consciousness. The clearer our thinking the firmer our faith and the more steadfast our reliance on God, who, John tells us, is light. Consequently the greater will be our manifestation of our true being and the brighter and further our light will shine.

Today we are confronted with the awful picture of the world writhing in agony. Students of Truth, it summons us to our posts, bids us be aware, alert, vigilant. It calls upon us to "put on the armor of light" that we may turn "to flight armies of aliens" (false beliefs).

As the sun dispels the rain clouds so the light of life, love, and Truth dispels the black clouds of error that now seem to enshroud us, disclosing the spiritual universe, our home, where we abide forever safe, secure, happy, satisfied: supplied with all good.

Students of Truth, do you hear the call? "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee."

Music, however sweet, of what avail
If ears be not attuned for its receiving?
Or beauty, if unseeing eyes shall fail
Of its beholding through the mist of grieving?

Quicken my soul, O Master, to perceive
The largess which Thy love is daily giving.
Myself a pauper how can I believe,
When Thy supply is meet for kingly living?

—FRANCES HULL TOPPING

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, June 6, 1943

UNITY SUBJECT—*Compensations of the Christ.*

INTERNATIONAL SUBJECT—*Peter Comforts Persecuted Christians.*—I Pet. 3:13-17; 4:12-16; 5:6-10.

13. And who is he that will harm you, if ye be zealous of that which is good?

14. But even if ye should suffer for righteousness' sake, blessed *are ye*: and fear not their fear, neither be troubled;

15. But sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear:

16. Having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ.

17. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.

12. Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you:

13. But insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.

14. If ye are reproached for the name of Christ, blessed *are ye*; because the *Spirit* of glory and the Spirit of God resteth upon you.

15. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters:

16. But if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name.

6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;

7. Casting all your anxiety upon him, because he careth for you.

8. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9. Whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world.

10. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.

GOLDEN TEXT—*For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.*—I Pet. 3:17.

SILENT PRAYER—*What I do with life is more important than what happens to me.*

What happens to us happens under law. To speak with exactitude, nothing "happens" to us, for all that comes to us comes in a sequence that we determine by the use we make of the law. No one is perfect in his observance of the law, therefore it sometimes seems that the good and the evil suffer equally. Aside from considerations of good and evil, all may learn the lesson that suffering holds and thereby rise to a higher level of attainment than they otherwise could. Jesus suffered between thieves. Paul says, "If any man hath not the Spirit of Christ, he is none of his." If we have this Spirit we express it in our daily life. By studying the text of this lesson we may discover it in ourselves or detect its absence.

"Who is he that will harm you, if ye be zealous of that which is good?" In an ideal society no one would harm us for being zealous of the good, but society has never been ideal, as the next verse implies. "But even if ye should suffer for righteousness' sake, blessed *are ye.*" Differences of belief have always been fertile soil for the growth of persecution. Jesus was zealous of the good, and He was harmed by those who were zealous of what they mistakenly held to be the supreme good, namely the letter of the Mosaic law and the traditions of the fathers. He was done to death by religious zealots. The personal man's fixity of conviction that he is right and knows best is his approach to the divine urge toward righteousness; a roundabout approach, it is true. A desire to find what is right and constant looking for the right in all our ways, with faith that Divine Mind will open the way to our perceiving it, is what distinguishes the spiritual man from the personal.

This is a lesson in courage and in more than courage. We may learn to overcome fear of personality and gain the serenity that comes with freedom from fear. We need not fear that the right will perish from the earth if our conviction does not at once prevail. Many others are sincerely and eagerly looking for the right, and those who seek shall find. Jesus did not "cry, nor lift up his voice, nor cause it to be heard in the street." He proved the truth that He taught, and went quietly about His teaching, reasoning with the reasonable, inspiring His hearers by His sincerity and the depth of His understanding as well as by His power to apply what He taught practically. Whoever can do that has something worth suffering for if suffering is required.

Understanding makes faith articulate. Until we can give a sound "reason concerning the hope that is in" us we have no ground for absolute certainty that we are right about it. Meekness and fear of offending others by untenable opinions are more commendable attitudes than the assertion of unyielding convictions on subjects that one has not thought through for oneself.

One of the great compensations of the Christ-filled life is a good conscience. Underlying it is the desire to find and do what is right, reinforced by the habit of thinking and acting constructively. Self-condemnation is done away with by the Christ consciousness, which looks only to the actuating spirit, never to the half-realized manifestation.

If the race were one as regards humaneness as well as humanness, there would be no suffering for well-doing. Since its unity so far embraces only the personal realm, not the spiritual, the fiery trial of discord and nonconformity challenges our faith in the Christ. Full-time work awaits us. We are to keep our hold on the Christ, and if we suffer it is to be "as a Christian." The Christian does not rail or revile. He cultivates humility of spirit and puts his confidence serenely in God. He watches over his reactions to avoid negative feelings of self-righteousness, injustice, or resentment. A desire for revenge is a "roaring lion," and if left at large, it can destroy many of the compensations of the Christ consciousness that one has gained through patient work. We are to withstand all feelings that threaten to submerge us in times of testing, allowing ourselves none of the luxury of self-pity. No matter what the nature of our case is it is not exceptional. All is under law. "In the world" the race is all one, and

whatever "happens" to one person may happen to all who fail at any point in steadfastness.

QUESTIONS

1. Why do both "the good" and "the evil" sometimes suffer?
2. What lesson may be learned from suffering?
3. In matters of belief what distinguishes the spiritual from the personal man?
4. How is fear of personality overcome?
5. Should we be altogether sure of our convictions when we cannot state them so clearly that others may understand them?
6. Why does anyone ever have to suffer for welldoing?

Lesson 11, June 13, 1943

UNITY SUBJECT—*The Kept Law.*

INTERNATIONAL SUBJECT—*God's Exceeding Great Promises.*—II Pet. 1:1-11.

1. Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and *the* Saviour Jesus Christ:

2. Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord;

3. Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue;

4. Whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust.

5. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge;

6. And in *your* knowledge self-control; and in *your* self-control patience; and in *your* patience godliness;

7. And in *your* godliness brotherly kindness; and in *your* brotherly kindness love.

8. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.

9. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins.

10. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble:

11. For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

GOLDEN TEXT—*He hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature.*—II Pet.1:4.

SILENT PRAYER—*"My reward is with me."*

The promises of God are the grounds of hope, expectation, and assurance of good that become ours as we progress in the keeping of the law of life. As we keep the divine law we become increasingly partakers of the divine nature. This progress is not a miracle; it is according to a well-known law. We grow by what we feed on. If we feed on the thought of the faithfulness of God, we grow faithful. If the righteousness of God holds our conscious thought we tend to recognize the right and be less subject to error.

We develop our faith by giving our thought to the object that claims it. The innate faculty of faith may remain latent or inert unless it is developed by conscious meditation on God, on the Christ. These are the "two in one" that inspire in us faith that absolute right exists aside from the opinions or convictions of men on the subject.

As we progress in the knowledge of God and of Christ we find grace and peace in our heart increasing-

ly. We gain peace as we gain understanding of the Christ by learning to express Christlike qualities in our everyday living. "All things that pertain unto life and godliness" are "granted unto us" as the reward of or response to our thought and meditation on the infinite source of life and godliness and of our effort to put to practical use what is so granted. We learn by dwelling in thought on the things that are eternal and by acting on our faith in these things.

The Christ calls us by arousing in us aspiration after the glory and virtue of His surpassing perfection. As we progress in understanding and develop strength of character to keep the divine law, we find ourselves immune to "the corruption that is in the world by lust," and lose no more time fighting the appeal of the world. The sense appeal does not even register in the consciousness of the person whose nature is attuned to the divine. He is occupied with other interests, and his work is all-absorbing. Instead of giving only random moments or idle periods to the thought of the Christ life he makes contemplation of this life his habitual practice. He develops faith in the Christ by diligent study and meditation, a faith that is equal to the strains of daily crises, problems, emergencies. His is a faith to be used, not merely to be held in reserve as an inner source of comfort in time of trouble.

The virtue of faith is its usableness. It can be proved one way or the other. If it works it is in line with Truth. If it fails after repeated trials it needs an infusion of love, for faith works by love.

Self-control is the next trait of the divine nature that we are to develop. We become children of God as we give ourselves over to the control of the higher self or the Christ. With self-control comes patience.

The impatient person is the one who lacks self-control. Jesus had divine patience with His disciples who were slow to learn and practice His teachings. When James and John wanted to call down fire from heaven on the Samaritan village that would not allow Him to lodge in it, He rebuked them mildly, saying, "Ye know not what manner of spirit ye are of," and they went to another village. Not to be accepted in a public lodging house would be regarded by most travelers as an insult calling for instant expression of resentment. Jesus accepted the Samaritans' decision and went where the question was not raised.

Godliness might seem to climax the qualities that make us partakers of the divine nature, but two other qualities are higher and more difficult to develop. One of these is brotherly kindness, the other love. When we learn to "abound" in them we shall be up and doing in our work of expressing the Christ Spirit, "not idle nor unfruitful unto the knowledge of our Lord Jesus Christ." "The entrance into the eternal kingdom of our Lord and Saviour Jesus Christ" lies on the way of these eternal values of the human-divine spirit.

QUESTIONS

1. How do we become partakers of the divine nature?
2. How is faith in God developed?
3. Why do we need to have faith that absolute goodness and right exist aside from anyone's ideal or opinion?
4. How does the Christ "call" us?
5. What is the chief virtue of faith?
6. What two qualities are higher and more difficult to develop than godliness?

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Lesson 12, June 20, 1943

UNITY SUBJECT—*Signposts of Truth.*

INTERNATIONAL SUBJECT—*John Describes True Christians.*—I John 2:1-6; 3:13-18; 4:15-17.

1. My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous:

2. And he is the propitiation for our sins; and not for ours only, but also for the whole world.

3. And hereby we know that we know him, if we keep his commandments.

4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him;

5. But whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him:

6. He that saith he abideth in him ought himself also to walk even as he walked.

13. Marvel not, brethren, if the world hateth you.

14. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death.

15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?

18. *My* little children, let us not love in word, neither with the tongue; but in deed and truth.

15. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

17. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

GOLDEN TEXT—*But if we walk in the light, as he*

is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.—I John 1:7.

SILENT PRAYER—*My thought and conduct spring from the Christ Spirit.*

Nothing is so satisfying to the traveler in unfamiliar country as the assurance that he is on the right road and going in the right direction. Conversely, nothing is so disturbing as uncertainty on these points. A well-marked highway is a joy, even though it is but a means to an end, not an end in itself. In like manner the way of the Christ is a joy to the follower of Truth, for its signposts cannot be mistaken.

Jesus followed the way of the Christ, and is called "the righteous." We too may be righteous if we identify ourselves with the Christ as He did. He did no sin, because His holding to the Christ principle of perfection kept Him in the right path. That principle "propitiates" Divine Mind, rendering it favorable to him who identifies himself with it. We put ourselves in right relation with Divine Mind or in harmony with it when we enter the Christ consciousness and by virtue of its power separate ourselves from erroneous ways of thinking and living. The whole world may thus be harmonized with the divine. The principle is one of universal applicability.

The chief signpost on the road of Truth is the keeping of the commandments. These commandments are found in extended form in the Sermon on the Mount; they have also been condensed into the two great commandments on which Jesus said that all the law and the prophets depend, namely to love God and to love our neighbor. To learn and practice the love of

the Christ Spirit is therefore the sure way to live well and truly.

We "walk even as he walked" as we master the principle by which He lived. This principle is within us, and we master it by bringing it to bear in our daily life as a rule of action. One of the first recorded incidents of the Gospel story shows how true Jesus was to the principle of love. The Gospel of John relates that when "the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John . . . he left Judæa, and departed again into Galilee." John was baptizing in Bethany, a village of Judea, and he was there before Jesus. Jesus would not remain to become a rival of John, even though the rivalry existed only in the fancy of the Pharisees. He withdrew to Galilee where no one would compare His work with John's to the disparagement of the latter. Jesus observed the principle of fair play and consideration for others. Self-interest had no weight with Him in His ministry.

To "love the brethren" is not to indulge in sickly sentiment. It is to put thought of others before thought of self and act accordingly. No limit is placed or can be placed on such love. It includes even the laying down of one's life where that is necessary to the well-being of another. So-called self-defense has no place in it. That is a term of the man-made law, which has to do with the perpetuation of the personal self and its desires. Jesus did not recognize it as valid. His disciple teaches in this lesson that we pass out of death into life only by loving as the Christ loves and that hatred of another is as wrong as murder. "Whosoever hateth his brother is a murderer." Love makes the relationship of brotherhood, and hatred destroys brotherhood. Men need to

learn this lesson and to keep the commandment to love one another.

To give up one's life is the supreme sacrifice, but in a lesser degree we may give of our abundance to relieve the need of others. Charitableness helps us to work toward the goal of universal brotherhood. As all nations and peoples as well as individuals work toward the same goal poverty and want will disappear and brotherhood become an accomplished fact.

Much talk makes for small performance. To love "in deed and truth" is better than to love merely in word or with the tongue. To follow principle regardless of consequences and even without considering consequences, to do right even when it works to our apparent disadvantage, is the perfect expression of love. Then we "have boldness in the day of judgment." We have no fear that the course we choose may prove the wrong one. We trust the Christ wisdom to show us the way, and we follow it wholeheartedly and confidently, knowing that all things work together for good.

QUESTIONS

1. How may we be sure of what is right?
2. What is the chief signpost on the road of Truth?
3. How does the principle of love become active within us?
4. What does John teach regarding hate, considered metaphysically?
5. How will universal brotherhood be realized?
6. What makes us bold "in the day of judgment"?

Lesson 13, June 27, 1943

UNITY SUBJECT—*Continuing Affirmations.*

INTERNATIONAL SUBJECT—*John's Counsel to Christians.*—II John 4-11; III John 5-12.

4. I rejoice greatly that I have found *certain* of thy children walking in truth, even as we received commandment from the Father.

5. And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another.

6. And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it.

7. For many deceivers are gone forth into the world, *even* they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist.

8. Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward.

9. Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son.

10. If any one cometh unto you, and bringeth not this teaching, receive him not in *your* house, and give him no greeting:

11. For he that giveth him greeting partaketh in his evil works.

5. Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal;

6. Who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God:

7. Because that for the sake of the Name they went forth, taking nothing of the Gentiles.

8. We therefore ought to welcome such, that we may be fellow-workers for the truth.

9. I wrote somewhat unto the church: but Diotrephes, who loveth to have the preëminence among them, receiveth us not.

10. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth and casteth *them* out of the church.

11. Beloved, imitate not that which is evil, but that which

is good. He that doeth good is of God: he that doeth evil hath not seen God.

12. Demetrius hath the witness of all *men,* and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.

GOLDEN TEXT—*Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.*—III John 2.

SILENT PRAYER—*Love is the fulfilling of the divine law in mind, soul, and body.*

The history of the Christian religion down the centuries is a record of the affirmative way of living. It begins with the creative Word and affirms that that Word is God. It affirms that the kingdom of heaven is within us and that the Christ, expressing the power of the inner realm, overcomes the world that knows only material or external power. It affirms the all-conquering power of faith in God and lastly the power of love to make God manifest. In one sense we may say that God is the great affirmation, for such is the creative Word.

The apostle John (who represents the spiritual faculty of love) writes to "the elect lady and her children" (who represents the soul and its faculties). To walk in Truth is to live according to principle in thought, word, and act. The love that is founded on principle is spiritual in its nature, and to act on principle is the final proof of the motive springs of a man's character.

The soul is preoccupied with love, therefore the apostle John defines Christian love for the lady to whom he writes. It is not mere sentiment. On the contrary it is the active keeping of the commandments. "If ye love me, ye will keep my commandments." "This is love, that we should walk after his commandments." The love of the Christ is an affirmative quality, leading

us to think of others, to love God and the Christ in them, not to think of ourselves or desire that others love us. The self and selfish considerations are absent from spiritual love.

Jesus Christ comes "in the flesh" when we perceive the Spirit of truth being expressed in our mind, body, and affairs. This is the other "Comforter" that Jesus prayed the Father might abide forever with His followers. Jesus Christ is the Christ self brought forth into perfect expression and manifestation in each of us, and unless He comes thus He cannot come finally and victoriously "with the clouds" so openly that "every eye shall see him." Every eye will recognize only what it knows through experience to be true. The Pharisees saw Jesus, but without recognition for the most part, for nothing in them responded to the Truth that He expressed. As we learn to recognize Truth and express it habitually, we shall be able to see the Christ wherever He is made manifest.

The second part of the text for today is contained in a letter addressed to Gaius (earthy man; rejoicing). Gaius represents the acceptance by the body consciousness of the truth pertaining to the divine law (Lord). Love in truth brings rejoicing to the individual who realizes all that it can accomplish in him.

Our kind treatment of strangers from whom we expect no reward for aid extended is one proof of the Christ Spirit in us. This treatment can be applied within the individual also. Note that to the natural man health and prosperity as products of law and unvarying principle appear quite strange. Though actually his normal state, he is prone to consider poverty and sickness as his lot and only in exceptional instances to look upon health and prosperity as God's will for him.

Diotrephes (trained by Zeus) represents personal exaltation active in consciousness. This state causes a man to repudiate spiritual love of which he can form no conception so long as he is ruled by personality. As we learn to recognize the element of personal exaltation in ourselves, we are able to deny its authority over us and set ourselves free to act according to the law of Truth.

Until we act from the original impetus of the Christ in us Jesus is our model, and we follow Him when we "imitate . . . that which is good." In time we no longer imitate, but make our own model out of our indwelling Christ substance. Substance is represented by Demetrius (belonging to Demeter; grain), who symbolizes a master craftsman or chief thought. We establish ourselves in what is right and good for us when our chief thought is to find Truth and live in harmony with it.

QUESTIONS

1. In what respect is God the great affirmation?
2. What is meant by walking in truth?
3. How does John define love?
4. How does Jesus Christ come "in the flesh"?
5. How are we able to recognize the Christ?
6. Do we need always a model or is it possible for us to express Truth originally?

So doth the virtue and the life of God
Flow evermore into the hearts of those
Whom He hath made partakers of His nature;
And, when it but withdraws itself a little,
Leaves a sweet savor after it, that many
Can say they are made clean by every word
That He hath spoken to them in their silence.

—LONGFELLOW

Isaiah 41:10

BY DON E. GIFFIN

I do believe God really meant
Those words proclaimed so long ago;
I do believe the message sent
For you and me and all to know.

I do believe in that "Fear not."
I do believe that God is here.
I do believe, whate'er my lot,
He is my God; I need not fear.

I do believe that God's full strength
Waits at my call to give me power.
I do believe there is no length
Of space can stop His help each hour.

I do believe that God's "right hand
Of righteousness" will hold me high.
I do believe no ill can stand
Against this power which aye is nigh.

I do believe. And now I speak the word
By which the action of the law is stirred.

Silent UNITY

I bask in the light of spiritual understanding and am at peace.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I HAVE good news for you. I am healed. About a month ago I asked for help; had a terrible rash on my face, neck, and ears. Now I am all clear again. Praise the Lord and your good work.—*E. H., New Jersey.*

THREE YEARS ago I entered a hospital for a check-up, on the advice of our family physician.

During the course of the examination I submitted to three lumbar punctures, commonly called "spinals." Something went wrong with the third one, and I was paralyzed from my shoulders down within twenty-four hours after the puncture had been made. I lay or sat in a helpless condition for approximately nine months. The doctors finally told me that I would never walk again.

But they did not know that I was a student of Truth. From that moment on I decided to fight for the healthy body God intended I should have—and though at times I may have become fainthearted—I kept on trying, with the words of the Master ringing in my ears: "Arise, take up thy bed and walk."

I am so happy that both Mrs. R——and myself

were students of Truth, and I was aware that she was writing to you and asking that I be remembered in your prayers. You sent her an affirmation then that we have repeated daily ever since, which is as follows: "The love of God heals my body, guides my way, and prospers me in all that I do."

I had a tough time the past three years, but love won out. I secured a job and went back to work. I know that we owe you a debt of gratitude, first for having made Truth available to us in such a simple manner, and secondly, for having joined us with your prayers for my complete recovery.—*D. E. R., Michigan.*

SEVERAL weeks ago I wrote to you asking for your help, as I was suffering with a toothache. In fact, my entire upper right jaw was aching. My husband phoned his dentist, who advised that I come down to his office, as he believed my tooth would have to be extracted. I did not like the idea of losing a tooth, but I placed the matter entirely in God's hands, knowing that you were joining me in prayer. On reaching the dentist's office the ache had almost subsided, and he made a thorough examination, using lights and every modern contrivance to locate the trouble. He could find nothing wrong, said he was reluctant to pull the tooth, and suggested I return in a few days, which I did. He found nothing wrong, and I have had no trouble of any kind with my teeth since.—*Mrs. G. D., Washington.*

I WROTE to you somewhat over a week ago asking for your prayers. My trouble was appendicitis, and it seemed that an operation was unavoidable. However I had faith in the indwelling healing Christ and decided to get in touch with you. Well, as you might expect, the healing that has taken place borders on the so-called

miraculous. I spent an hour each day alone with God, and I claimed my rightful inheritance as a child of God. Naturally the adverse condition had to disappear with the advent of the powerful flow of Christ life consciously directed toward this illness.—*S. B. D., Missouri.*

Filled with Plenty

I AM HAPPY to say that through you God has answered my prayer. I have asked you for help in various matters from time to time, and all of them were adjusted. My great desire however has been to get a steady position in the city schools here. For two years I substituted in the schools besides doing my housework in order to supplement my husband's salary.

All the while I waited patiently for the position that I had prepared myself for. I had used the prosperity-bank plan before, but the last one I decided to use more faithfully. Yesterday I was notified that I had been given a steady position in the school system for the entire school year, and if the crowded condition continues next year the position will be permanent.

This is only one of the many instances in which I have got results through your help, but time and space will not permit me to mention them all.—*V. R. B., Oklahoma.*

I WROTE to you a few months ago for prayers for my success in getting a job. I am very happy to be able to write you now and say that through your prayers and through Jesus Christ I am now employed in a very good position.

I want to thank Silent Unity for its prayers and blessings. I realize that through you I have been won-

derfully blessed. I could never express it in words. —*A. B., Louisiana.*

I AM WRITING to tell you how wonderfully God has answered your prayers and mine for much-needed work. I wrote in July asking you to help me, and I soon had some hourly work. And then came the work that I have now, in which I am so happy that I can only say: O God, I thank Thee. And I thank you too with all my heart and strength.—*E. W., New York.*

Search the Scriptures

FIRST I wish to thank you for the wonderful blessing I have received since I began the correspondence course. Things always seem to turn out right when one follows the Truth teachings.—*E. W., Ohio.*

He Shall Have Abundance

WE HAVE another blessing to add to the long list that has followed our using the prosperity bank for nearly a year, and that is a lovely home that we have just bought. —*Mrs. C. E. N., Oklahoma.*

THANK YOU for your beautiful and effective ministry. I have had five big demonstrations of prosperity since I had this particular prosperity bank. Last week brought final settlement of a debt owed me for about seven years.—*N. L. A., Pennsylvania.*

YOU WILL be interested to know that just about the time when my prosperity-bank period was up I went to work in a new position, which not only pays a substantially higher salary but also gives promise of opening up for me a much more interesting and stimulating

mode of life. It took a considerable amount of courage for me to let go of my former very safe and secure but also very dull position in order to take hold of this one; but I had a strong inner urge to do so, feeling that the "new lease on life" it would give me was worth the chance I took in giving up the other. I felt that God is my resource rather than any human agency.

I should probably not have had sufficient faith and courage to trust Him to this extent had it not been for the Truth literature that I have been reading and trying to put into practice. Today, I am starting a new life, turning my eyes and thoughts to the glorious future and forgetting that in the past which has saddened and bound me.—*E. O., Oregon.*

He Is My Refuge

I FEEL MOVED to let you know of the joys that have come to us since we began to study Unity literature.

My interest in Unity began about two years ago. We were living in a little house, one as good as we could afford at that time. In the summer it was pleasant but in cold weather we were always uncomfortable.

One day I was in dark despair. I was sitting in my tiny living room wondering just how long we would be able to continue living in a house like that. The concern my husband had been working for had dissolved. He had been able to retain his position in the newly formed concern that was taking over, but there was no hope of a raise. As it was, we were struggling to get along. That year we had sold our car to pay bills and buy some much-needed clothing. Then matters became black for the new concern, and no one knew just who would be the next to lose his position.

I was near tears, drowning in anguish. I was not even sure of another month's rent. I felt myself slipping into deeper sorrow and decided to tune in the radio and try to get some diversion. Out came these words, or something approximating them: "There is no reason why you cannot have what you want."

I was shocked. I smiled ruefully but listened to the rest of the program. When that Unity program went off the air I rose from my knees before that radio a new person. I was tingling, excited, happy.

My husband was amazed that night to see me so happy. He asked what had caused so great a change. I repeated as well as I could what I had heard and told him we must pray about our problems.

He smiled sadly. "You know we have never failed to pray about my job," he reminded me. "It doesn't help."

"But we haven't been praying right," I explained. "We've been pleading and begging and crying. We've felt that God was sending us trials to test us. We've got to thank God and be happy because He is going to send you a new job, a better one, where you'll have a chance for advancement." Then I explained about affirmations.

He smiled. "You mean you can have anything by just thanking God for it, when you know there is really no chance of getting it?" He protested, but he agreed to try the plan, considering the fact that we had tried the other methods without success. We had nothing to lose.

Many times in the following weeks I began to doubt that faith and thanksgiving brought results, but always I kept on affirming. There was nothing else I could do.

After a month my sister casually mentioned that the

firm she worked for was opening a branch. She mentioned my husband and remarked: "It would be nice if he could get in, but the officers are taking only men recommended by their friends. Too bad you haven't any pull."

Then things began to happen. My father-in-law was on friendly terms with the president of a large concern, who happened to be a close friend of an officer in the business firm my sister had told me about. The president of this concern gave my husband a fine letter of introduction, saying that he was only too happy to do it. My husband was taken on immediately in the new branch business at a salary a few dollars larger than his previous one. A few months later he received a substantial raise. He is well liked, does excellent work, and was told recently that he was the first man on the list for another raise the first of the year. He loves the work.

And that is not all. We found a more satisfactory place to live. We have paid all our debts and bought articles we greatly needed. We received a generous gift that enabled us to pay cash for an automobile. There was enough left over to take my little daughter and me on a wonderful five-week vacation at the seashore. We came home dark as brownies.

Our health has improved wonderfully. We live in absolute security, never troubled by fears and worries, for we know that God has indeed set aside abundance for us to fill our every need. There is no need for us to do without.

I am indeed grateful for all these blessings. Many persons have become interested in Unity through the periodicals (*Weekly Unity* and UNITY) that I pass along. This world has indeed been made a better place

because of Unity. May God ever bless you and help you to lead more of His wandering children home again. —*H. K. C., New York.*

His Truth Is a Shield

I LIVE thirty-nine miles from the school where I teach, and I was going home this past week end. About sixteen miles from the schoolhouse I ran into a terrific blizzard. Of course I had to drive very slowly.

The farther I drove the worse the blizzard became, because at last there were no tracks at all and you just guessed at the road. The snow was twelve inches deep, and it was impossible to turn back. I had to keep going.

I prayed and blessed the car, and I knew that God rode with me. It was impossible for a human hand to guide that car. As my folks live out in the country, in a summer resort place, I drove miles without passing occupied houses, as they had been shut up for the winter.

When I arrived my mother said she had prayed too, as she knew I must be driving in that storm. I felt when I called aloud for help that God heard.—*K. C., Michigan.*

My Help Cometh from Jehovah

I SHOULD like you to know how much my husband, children, and I appreciate your UNITY magazine. We were first introduced to it by a friend about six or seven months ago and have since that time received it regularly. Every month brings articles that are inspiring and uplifting and after reading from cover to cover we are only too delighted to lend them to our friends. —*S. C., Canal Zone.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Kindly explain the seeming contradiction between these two passages:

"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." "Where two or three are gathered together in my name, there am I in the midst of them."—*From a letter received by Silent Unity.*

The two passages of Scripture you have quoted may seem contradictory at first thought. Yet when we consider them carefully and seek their spiritual interpretation we find that they are in accord.

Jesus instructed us: "When thou prayest, enter into thine inner chamber." By the inner chamber the Master meant that place of peace and quiet within our own heart and mind which is the sanctuary in which we make contact with God. As a person stills thoughts of outer things, he can enter this inner place of communion with God whether he is alone or in the presence of others.

When Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them," He recognized the power of concerted spiritual thought. There is added power in the united prayers of consecrated persons. The fact that people pray together does not mean that in so doing they do not enter the "inner chamber." In this connection it is well to re-

member that Jesus said, "Where two or three are gathered together *in my name*" (italics ours). To be gathered together in the name of Jesus Christ is to meet in the consciousness of His presence. Awareness of His presence is attained as the individual makes contact with the Christ within himself. When a group prays in this way each person in it enters into his own "inner chamber" although all pray in unison.

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I am writing you about my daughter B——, who is nineteen years old. She is five feet seven inches tall. She has grown very fast and it has seemed to take her strength. She is always sick. From having a lovely disposition she has changed completely into a disagreeable, faultfinding girl. She does not like girls or get along with boys. School was always very hard for her, but by hard work she got through. She failed in shorthand but is a good typist. Now I want her to go to a very fine old business college in a nearby city. Her older sister says that she needs a change. She has always been pampered, has never done any work, and does not have much self-reliance. This is the situation. I am afraid to go ahead and take things in my own hands about sending her to the school, finding a place for her to stay, and the like, for fear something might go wrong. I want to be guided.
—From a letter received by Silent Unity.

With loving and prayerful interest we have read your letter regarding your daughter. You have presented a complete picture except for one detail, an important detail too. You have told us about B——'s physical and mental inharmonies, about your plans and desires for her, about her sister's suggestions regarding her, but nowhere in your letter can we find what B—— herself wants or any clear indication that her wishes have been consulted.

When one is nineteen years of age, one has some kind of thoughts regarding oneself and the world about one and one's own place in the life and work of the world. These ideas may not be very clear in B——'s mind and great tact may be required to learn anything about them, but that is your chief task just now. God will guide and direct you if you make yourself a willing channel, and B—— will confide in you either consciously or in an unguarded moment.

Find out what B—— wants to do and let her chart the path. You can help her to plan the details of the journey and can equip her to follow her course successfully and happily. She must have enjoyed typing or she would not excel in it. But does she want to go on in a business career? Or what does she really want in her heart?

Rather than praying for a specific outcome in B——'s life and education, we are praying with you that she may become aware of her own supremacy in her life, that she may find an interest so vital to her that she will put all the forces of her mind and body into it. A wholesome interest in living, in planning her life, and in carrying out her plans will go a long way toward overcoming many of her aches and pains and the sluggish, lethargic state you mention. It will also take many of the kinks out of her temperament. Your faith and prayers, coupled with ours, will help to quicken her responsiveness to the healing, harmonizing influence of divine love in every detail of her existence.

We join you in seeing B—— whole and strong and comfortable, popular among young people of both sexes, successful and happy, aglow with the life and love of God her Father.

God is blessing you both!

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of Practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg.

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LM) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 226 E Spruce

Long Beach—Louise Newman, Unity, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 635 S Manhattan Pl; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

N Long Beach—May Butterworth, Unity, 5460 Pine

Oakland—Rose Emery, Unity, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich

Riverside—Katherine Sweaney (LM) Unity, 3689 Sixth

Sacramento—Naomi Anderson, Unity, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity, 126 Post

Santa Ana—Alice Hopkins, Unity, 312 Cypress

Santa Cruz—Mary Higgins, Society of P. C., 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 418 E Main

Taft—Della Shutts (LM) Unity, Savoy hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity, DeGraff bldg

Denver—Ethel Burkle, Unity, 1555 Race

CONNECTICUT

Hartford—Harriet G. Gilbert (LM) Unity, Brown Thomas bldg

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, West Coast hotel

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LM) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 503 S Orange

St Petersburg—Louise Beaty (LM) Unity, 646 5 ave S

Tampa—Ocoa Moore, Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. Scott, Mabel Peck, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51; Henrietta Gorden (col) (LM) Unity, 4307 S Michigan

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity, 305 S Bourland

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, 1230 Grant

Springfield—Maud Kellogg (LM) Unity, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, Unity, Wayne hotel

Indianapolis—Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) Unity, 114 W 11th

Louisville—Maebel Carrell, Cecelia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Eloise Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

Worcester—John Baughman (LM) Unity, 10 Dexter bldg

MICHIGAN

Bay City—Roxie Miller (LM) Unity, 301 S Henry

Detroit—Irwin Gregg, Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) LuDora BeVier (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 4221 Eastlawn; Virginia Shipley (LT) Unity, 3325 E Grand River; James Elliott (col) (LM) Unity, 8637 Oakland

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 1019 Detroit

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity, Olds Hotel

Pontiac—Walfred J. Taurainen (LM) Unity, 72½ Saginaw

Royal Oak—Maud McCulloch (LM) Unity, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity, New York bldg

MISSOURI

Jefferson City—Marie Guental (LM) Unity, 210 Hub

Kansas City—Louis E. and Ethel Meyer, Ralph Johnson (LT) Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) S S Unity Cen, Jewell bldg

Lee's Summit—Unity, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer, Unity, 4621 S. Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, Northern hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—C. N. and Hallie Broadhurst (LM) Unity, Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, Unity soc, 11A Midland

Newark—E. Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel

Raton—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

Binghamton—Dale and Donna Newsum (LM) Arlington hotel

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Lillian Matthews (LM) Unity, 271 Delaware

Elmira—Dale and Donna Newsum (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) and Adele Woodruff (LM) Unity, 135-42 40 rd

Ithaca—Dale and Donna Newsum (LM) Unity, 213 E State

Jamestown—Lillian Matthews (LM) Unity, Y W C A

New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) Unity (entrance) 1 W 47; Laura Hyer, Stella Wrenn (LT) Unity, Wellington hotel; Crichton Boatwright, Thornton Boatwright (LT) Unity, 500 5 ave; Josephine Siemon (LT) Unity, 400 E 59; Nanna Sutton (col) (LM) Unity, 137 W 110

Rochester—Raymond Barker, Elise Rosenburg (LM) Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity Onondaga hotel

White Plains—Octavie Martial (LM) Unity, 123 Court st

OHIO

Akron—R. O'Day (LM) Unity, 34 High

Canton—Unity, 203 6th NW

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, Masonic Temple, 5th and Broadway; Effie Smith, Oakley Unity, 3047 Madison

Cleveland—Earl B. and Martha Anthony, Unity, Hotel Cleveland

Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, Hotel Fort Hayes

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Marion—Fannye Treaster, Unity, YMCA

Springfield—Fannye Treaster, Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LM) Unity, Commerce Guardian Bank bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LM) Unity, Y M C A

Zanesville—Fannye Treaster, Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, 714 S Boston

Oklahoma City—Theodore Speers (LM) Alice Cronley (LT) Unity, Y W C A

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Chris. Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton, Unity, Elk hotel

Medford—Nora Elliott, Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity, St James hotel

Pittsburgh—John Coulson, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk

Corpus Christi—Wallace Tooke (LM) Unity, 220 Medical Professional Bldg

Dallas—Ruth Gillespie (LM) Unity, 1708 Commerce

El Paso—Hobart Gillespie, Unity, 305 E Franklin

Fort Worth—Ruth Gillespie (LM) Unity, Texas hotel

Houston—Lillian Brass, Unity, Milam bldg; Corine Smith (LM) Unity (col), 2115 Live Oak

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Beulah Scott, Unity, Ellensburg hotel

Kennewick—Beulah Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Benjamin Franklin hotel

Wenatchee—Beulah Scott, Unity, Cascadian hotel

Yakima—Beulah Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mary Huck (LM) Unity, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Janesville—Mae Lundahl, Unity, Meyers hotel

Milwaukee—Elmer Gifford, Unity, 301 Bankers bldg

CANADA

Edmonton—Unity, Birks bldg

Regina—Unity Truth Centre, Thompson Blk, 1761 Scarth

Toronto—Herbert J. Hunt, Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking (LM) Unity—London, 78 St John's st E C 1

Sunderland—Thomas W. Merrington (LM) Unity, 8 Park Terrace

Rushton—Dora Johnson, Heaton rd

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.00
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	de luxe $3; paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Life Is Consciousness	.10
Breath of Immortality	.10	Mental Equivalent, The	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Gifts for the Christ	.10	Protecting Presence, The	.10
Great Helper, The *French, English*	.10	Song of Life, The	.10
He Passed This Way	.10	The Mental Equivalent	.10
Holy Bread	.10	Turning Point, The	.10
Joy Cometh	.10	Twenty-Four Golden Hours	.10
		Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

How Jimmy Came Through		.50
Jet's Adventures		1.00
Story Friends		.50

Appearing in Other Unity Magazines This Month

A Cook Collects First Editions

Behind the scenes in a college dormitory in Michigan, Pierre and his staff prepare homelike meals for three hundred servicemen. Roger, a member of the staff, is seventeen, and will soon be in the army—where he hopes to cook like Pierre. At present it is his job to empty wastebaskets—and he knows what a soldier keeps and what he throws away. You will want to read "All the Way with the Old Goat," by Harriet G. Stone, in June *Progress.*

There's Always the Law

Have you ever wondered what Truth teachers would do in the face of a disaster? Have the incidents they write about seemed to you to be tailored to suit the theme they treat, and that no one could possibly have used Truth if he had been in your situation?

Let Zelia M. Walters thrill you with her account of a terrifying storm that threatened her safety and that of her family in her seaside home and how she affirmed the protecting presence of God. In the face of the raging waters of the sea washing away the lawn to within twelve feet of her house, countless laws of God came to her mind. How one of these laws became effective in a seemingly miraculous manner is told in "The Tides Obey" in *Daily Word.*

Help Yourself

Have you been grumbling about hard luck, blaming what is happening to you on fate or on other people? Have you clung to human help when you ought to have been seeking the help of God to obtain power to help yourself? If so, you will find real help in the article "Help Yourself," appearing in the June 5 issue of *Weekly Unity.* It is written by Clara Beranger, and in it she tells of her own experience and that of a friend in learning to depend on inner resources.

I Will Open the Windows of Heaven

God never lets a man down who gives unstintingly of his substance, much or little, to God's work. How Ross Holman learned this is told in the article "I Will Open the Windows of Heaven," appearing in *Good Business.* He tells of other businessmen and how they prospered in their affairs when they learned to tithe their earnings. He learned that their success and prosperity depended on their attitude toward their money; whether they considered it a trust that God had placed in their hands or something to pamper their ego.

This Is America

Miss Bell's music class was to give a recital, and some of the girls talked excitedly about what they would wear. But not little Jenny Matosky! She knew that she would have to wear a clean checked apron because Mother couldn't afford to buy her a new dress, and Jenny's heart was a bit heavy as the day of the recital drew near. How Jenny was rewarded is told in the *Wee Wisdom* story "Because She Loved America."

Various Unity Activities

Blessed by Unity Literature

Silent-70 is the missionary department of Unity School, and many letters are received testifying to its good work. One letter from the parole officer of a State penitentiary says: "The two bundles of literature came at the same time. One of the prisoners, who has long been considered one of the 'toughest' cases, has been reading the Unity pamphlets and asks for more of them." A nurse in a hospital writes: "I wish you might see the well-worn copy of *Unity* after it has been passed around among the patients to read—and how much good thought and action results from it." The Silent-70 work is carried on by offerings from interested friends.

Second Term of Training School at Unity Farm

You still have time to attend the second term of the Unity Training School, as it begins July 5, 1943 and will continue for four weeks. The courses, conducted by outstanding Truth leaders, will prepare you for greater work and greater spiritual understanding. If you are planning to attend the Training School, write at once for full information in regard to courses of study and living accommodations. In order to meet present transportation restrictions, the Training School terms have been reduced in number, and the third and last will begin August 2. Unity Training School, Lee's Summit, Mo.

Faith Triumphant

Those who read and enjoyed the Bible story "The Faith of Shua," by Georgia Moore Eberling, in May *Unity* will welcome the announcement that another Bible story, "The Faith of Daniel," by this same author, is now ready.

It is the story of the Jewish boy Daniel, the captive who went to live as a servant at the court of Nebuchadnezzar. Through his friendship with another servant Daniel learned much about the king's affairs and rose to a position of prestige. He became a favorite of Darius, the Persian, and this aroused jealousy in the wise men and courtiers of the palace. Just what these enemies of Daniel did and how Daniel met cruel punishment triumphantly is told in this adventurous yet inspiring story. Watch for it in July *Unity*.

You cannot get away from God any more than you can get away from breathing. God is within you and about you as your peace, joy, life, and love. —***Frank B. Whitney.***

All Things Made New

A meditation for almost every occasion and every kind of mood may be found in the book *All Things Made New,* by Frances W. Foulks. There are meditations on relaxation, strength, joy, faith, mastery, and many other themes. There are meditations for different seasons, such as Christmas, Easter, and Thanks-

giving. In thought these meditations accord with the principles of Truth, and they are worded in a simple and understandable way. One friend writes: "I memorize many of the meditations and they come back to me to help me when I need them." The author says in the foreword of the book that spiritual meditation is the path that leads to the kingdom of God.

Life is virgin soil. Within you are gifts, treasures, abilities.—***From What Are You?***

I Pray For You

A new card that may be sent to men in the armed forces has just been printed and will be sent without charge on request. A new plan has been followed in the printing of this card with the idea of making it even more personal than previously issued cards. On one side of the card is

the poem "I Pray for You." On the other side is a blessing written by Silent Unity in the form of a letter with a blank space for the name of the person sending the card and for the one receiving it.

When we come to believe actively that every soul has a spark of the divine in it, it makes us behave differently toward our children. We no longer feel that we own them, that we want to make of them small replicas of ourselves. No, we do not own them. God does. He has trusted them to us during their dependent years that we may help prepare them for their high estate. Who knows? They may have within them possibilities far greater than any we have realized in our own life. Let us be careful lest we clip the wings that might lift them in glorious flight.—*From You and Your Child, by Zelia M. Walters.*

Beginning the Day Right

"I am very pleased that I have a Prosperity Bank. The first thing I do in the morning, before I breakfast, is to drop in my coins and say my little prayer, and really it has been a comfort to me throughout the day. Some days when I have started out to work, I have felt a little dull. But when I have repeated such words as 'Through prayer I am unified with God' all worry has gone." This is the report of a regular Prosperity Bank user. If you would like to have a Bank we shall be glad to send you one upon request.

A Visit from Soldiers

Unity Farm recently had the privilege of entertaining a group of soldiers. The Training School Building served as sleeping quarters for the boys, and they had their meals at the Terrace Tea Room. The staff at the Farm

hope that the boys received as much pleasure and blessing from the visit as did their hosts. One of the boys thoughtfully pinned a note on his bed when he left, saying how thankful he was to have had the visit and expressing the hope that he might return to the Farm after the "duration." His note closed with a blessing for Unity.

A Plan for Today

The following thoughts are from the booklet *The Great Helper,* by Dana Gatlin:

Today I will rely on God. . . .
Today I will put God first.
Today I will be true to God.
Today I will try to think God's thoughts after Him.
Today I will try to remember that God is in charge and that I have nothing to fear.
Today I will take time to feel at peace, knowing that everything is in God's hands.

New Lesson Material

Did you know that the Youth of Unity prepares special lessons each month for young people everywhere to aid them in planning their group programs?

These lessons are the work of Truth teachers and writers. Under such captions as "What Is That to Thee?" "Thou Shalt Not Be Afraid," and "Does Life Pay?" they discuss subjects of wide range and real interest to young people. The material in the lessons is excellent, and it is helpful to teachers and leaders of other discussion groups as well as to Unity young people. There is no charge for the lessons. Copies will be sent on request.

A Timely Gift

A Truth student was eager to send a heart-warming message to a man in the service who was leaving for foreign fields. She desired to send a Unity publication that would introduce itself, since the soldier knew nothing about Truth. Then, she says, she had an inspiration. She felt impelled to send him *What Are You?* The response, although it

came weeks later from the Southwest Pacific, was eloquent in its sincerity: *"What Are You?* has held me between its pages. I can't say that I read the book, because that would not be the exact truth—I absorbed it, and it did me a lot of good." *What Are You?* is a book by Imelda Octavia Shanklin.

We find heaven in the world about us only when we have found heaven in our own heart. The world of God is to us a world of love, friendship, justice, and understanding only when in our heart of hearts we have found these to be part of God, whom we must celebrate at all times. Go forth this day knowing that you emerge into a . . . world of life and plenty, a world of friendship.—*From Beginning Again, by Frank B. Whitney.*

Tools for Sunday School Workers

Have you seen a copy of the catalogue of Sunday school supplies? It outlines the Sunday school organization and suggests appropriate teaching material for each department. Many fine reports have been received from persons who are using this material in Sunday schoolwork.

The catalogue tells about the *Unity Primary Course* and *Bible Stories for Juniors,* which are part of the Unity Sunday school series of graded teaching materials. It also lists Sunday school supplies of various kinds. A free copy of *Tools for Sunday School Workers* will be sent on request.

God lives in each heart, and he who consciously dwells in the secret of His presence comes into an understanding of the creative powers of the universe. Into this "secret place of the Most High" no thought of disease or destruction can enter. . . . All strength is from God. However its manifestation is according to the mold of thought into which this precious essence is poured. . . . Nothing is truly ours until we express it. No new power is ours until we send it forth into the world.—*From Christ Enthroned in Man, by Cora Fillmore.*

A Happy Mistake

A short time ago a package of literature was sent from Unity headquarters in Kansas City to one of the service clubs for men in the armed forces. Later it was discovered that a number of copies of *Wee Wisdom* had been included in the package by mistake. Thinking that the men would not be interested in a child's magazine, the person who had made up the package called the service club and told the one in charge there that the *Wee Wisdom* copies had been included by mistake and would be picked up. She was surprised and pleased to learn that the men had shown great interest in *Wee Wisdom* and had sent the copies to their children at home!

Working with God

The keynote of Gardner Hunting's book *Working with God* is the author's unshakable belief in God as the supreme law of the universe. This is evident in the chapters "Obedience to Law," "Keeping the Whole Law," and "You Can't Beat Spiritual Law." These and other chapters point to the fact that God is law and that law *always* works, anywhere, everywhere.

The writings of Mr. Hunting are characterized by the utmost simplicity coupled with earnestness and sincerity. As you read his book you sense the fact that Truth is the big thing in his life, and you are inspired with a desire to make it yours likewise.

The fundamentals of Truth are presented in a dynamic and vital way in H. Emilie Cady's book GOD A PRESENT HELP.

GOD A PRESENT HELP explains the will of God and how to establish it in your life; it teaches the way to have more abundant life; how to give and forgive, and it helps you to gain the faith necessary for the demonstration of good.

For Summer Study

Many of our friends like to use the book GOD A PRESENT HELP for their summer reading. In order that all participating in this reading might follow the same line of thought and thus generate a greater force for good, we have prepared a booklet to be used in connection with the book. It is called How to Prove God a Present Help. A free copy of this booklet will be sent to you when you order GOD A PRESENT HELP, or one will be sent free on request if you already have a copy of the book.

The price of GOD A PRESENT HELP is $1 in cloth; $2 in the flexible binding.

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Unity School of Christianity, 917 Tracy Avenue, Kansas City, Mo.

More Faith—More Blessings

A very little faith often produces surprising results, says Charles Fillmore. Exercise a little faith day by day. It will grow into a deep, abiding faith that will help you rise to the high consciousness in which greater blessings are found.

As a means of increasing your faith try Unity's Prosperity Bank. Use the drill faithfully each day for seven weeks and you will find yourself depending more and more upon God as the one source of supply. Silent Unity will pray with you to help you reach this higher state of consciousness. While you are seeking to bring your own good into manifestation, drop a coin into the Bank each day for the purpose of sharing UNITY with others. Sharing is a step toward increase.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill faithfully and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

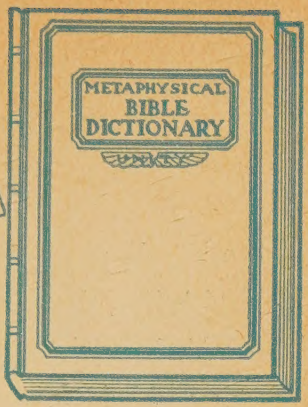
Street .....

City ..... State .....

U-6-43

Presenting

THE *Second Edition* OF METAPHYSICAL BIBLE DICTIONARY



IT IS said that nothing is so powerful as an idea whose time has come. About twenty years ago Charles Fillmore conceived the idea of publishing a book of metaphysical interpretations of the Scriptures. He believed that such a book would be an invaluable aid to persons wishing to develop a workable understanding of Truth.

Years of research and preparation went into the writing and printing of this book, and in 1931 the METAPHYSICAL BIBLE DICTIONARY was brought forth. It is a dictionary of names of Biblical persons and places that has been helpful to thousands, as is evidenced by the wide demand for copies. For these thousands new light has been thrown upon scriptural passages that previously seemed vague, and we feel sure there are many other students to whom this book would be of equal benefit.

New Price $5

In order to make the METAPHYSICAL BIBLE DICTIONARY available to a greater number of persons we are happy to offer this second edition at $5, which is just half the former price. The new edition is the same size as the first: 7¼ by 9¾ inches (709 pages). It is bound in durable blue buckram, making the book an attractive and lasting addition to your library.

Why not order a copy of the METAPHYSICAL BIBLE DICTIONARY today and add new interest and meaning to your study of Truth literature and of the Bible.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY AVENUE, KANSAS CITY, MO.

Statement of Being

R. H. Grenville

God is, therefore I am.
God is life, therefore I live.
God is love, therefore I am loving.
God is wisdom, therefore I am wise.
God is peace, and so my ways are peaceful.
God is joy, and so my heart is glad.
God is beauty, therefore I express it.
God is strength, and so my heart is strong.

Out of His justice I shall make my judgment.
And by His light I shall direct my going;
Strong in His strength, unanxious for the morrow,
Rich in His love, abundantly provided,
Dwelling beneath the wings of His protection,
From joy to joy and good to good progressing,
Day after day!

UNITY